

School Integration
in the South

SOCIAL ORDER

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Research and Reform
Pius X and the Worker
Tragedy in Indo-China
Priest as Mediator
Communism in Ceylon
Eight-Hour Day—Going?

SOCIAL ORDER

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. . . just a few things:

DESPITE THE RUSH of preparations for a year of research in Ireland, Dr. Stephen P. Ryan, head of the department of English at Xavier University, New Orleans, has taken out time to survey school segregation in the South. His opinion that serious difficulties confront the move toward complete integration is confirmed by a recent public opinion report which stated that only 24 per cent of those polled in the South approved the recent decision against segregation. At the same time, it is hopeful to note that more adults under thirty years approved integration than their elders.

THE SOCIAL INTERESTS of St. Pius X have been overshadowed by his better-known achievements in more exclusively religious domains, as Father Vincent Yzermans asserts. His article on the new saint examines one decision in the social field of great interest to American trade unionists. Father Yzermans has published a very full compilation of papal documents.

ELECTION ON AUGUST 13 OF Dr. N. M. Pereira, leader of the Lanka Sama Samaj (Trotskyite) party as mayor of Colombo, capital and largest city of Ceylon, emphasized the significance of the warning by Father Peter A. Pillai, O.M.I., on the rise of communism in that new independent nation. With control of Colombo's local government the communists consolidated their hold on the entire southwestern coast of the island. Father Pillai is founder and first

president of the newly established Catholic University of Ceylon.

FOR MANY YEARS Father Cyril Clump was a staff-member of the renowned Catholic Social Guild in Oxford; more recently he has been attached to the Institute of Social Order, Poona, India. The narrative of his successful effort at mediation in a labor dispute not only recounts the extraordinary situation of a missionary priest achieving harmony between two disputing groups of non-Christians but gives an insight into the trade-union progress in South India.

FATHER RICHARD M. McKEON has long been a friendly observer of labor-management relations in the United States. He believes a new development in working hours is impending and urges that the pros and cons of the issue be carefully scrutinized by all interested parties.

ONE OF THE PURPOSES OF SOCIAL ORDER is to bring the light of sound social research to bear upon social problems. Our essay-review, contributed by Dr. Allen Spitzer, who has just joined the department of sociology at Saint Louis University, discusses some of the questions which the wedding of research with reform involves.

A BRIEF SUMMARY of the tragic situation in Indo-China is presented in this issue because the threat will continue to be ominous in the coming years.

F. J. C., S.J.

INTEGRATED SCHOOLS and THE SOUTH

STEPHEN P. RYAN

LEGAL segregation of races in the United States, including the South—is dead. The funeral oration was delivered by Chief Justice Warren on May 17 when he read the Supreme Court's unanimous decision in the school segregation cases. The "separate but equal" doctrine enunciated in the 1896 *Plessy v. Ferguson* decision (which had been for 58 years the main defense line for Southern traditionalists) is no longer the supreme law of the land.

Talmadge and Byrnes may talk of defying the decree; South Carolina may have abolished the public school system; Mississippi may be preparing similar legislation; Louisiana may have placed its public schools under the so-called police powers to enforce segregation, "not because of race," but "for the maintenance of health and public order"—but these moves to circumvent the Court's decision are rear-guard actions, the last desperate gasps of reactionaries. Legal segregation, not only in the schools, but in public transportation, housing, theaters, restaurants, is finished and all sensible Southerners know it. They may not like it, but they know it. After the tumult and the shouting die, the more moderate voices of Southern white leaders who recognize a New South in the making, will be heard—

voices like that of the liberal editor Ralph McGill:

What the various state legislatures are doing, as they busy themselves with plans to carry on segregation without legal compulsion, is admitting segregation by law is finished . . . either this year, or within the next few to come. . . . Segregation is on the way out and he who tries to tell the people otherwise does them a great disservice. The problem of the future is how to live with the change.

PREJUDICE WANES SLOWLY

McGill's implied distinction between segregation by law and segregation as a fact has great significance. Anyone looking into the immediate future must keep that distinction sharply in focus because, despite the removal of legal sanctions, segregation as a part of the South's social patterns and mores seems likely to continue for an indefinite period. Many Southerners, willing to grant the Negro economic and political equality, balk at anything even vaguely approaching social equality. Here school integration faces its greatest obstacle, for to the majority of white Southerners teaching white and Negro children in the same classroom has very real overtones of racial mingling on a social basis.

Segregation by custom and tradition within wide areas of human relation-

ships will continue in the South, at least in the near future, as the situation in states where anti-segregation laws are presently in force suggests. Residential segregation outside the South, evidenced by the ghettos of Harlem, South Chicago and Central St. Louis, is a reality which one cannot escape. Segregated schools are not unknown in certain cities of the North and Midwest and few would deny that hotels, restaurants and taverns in many areas above the Mason-Dixon line discriminate against Negro patrons or refuse them service entirely, despite state and local ordinances. Racial prejudice is a national (not merely a regional) disease though its lesions may be more evident to the eye in Southern states. If such conditions exist outside the South, it is unlikely that an *immediate* social revolution can be expected in the South where segregation has become an accepted pattern, a socially accepted fact, and where, to quote Howard Odum, the proposition that "a Negro is a Negro and nothing more" is a part of the region's white folkways.

What change, then, can we expect in segregated school systems? How soon will Southern schools be integrated? What measures are being taken, and what further can be done to pave the way for integration?

DEEP SOUTH HOLDS LINE

Authoritative answers simply cannot be given. Much of what follows may be sheer speculation—crystal-ball gazing, if you like—but certain trends are showing up, and some sort of vague pattern is evidencing itself in the wake of the May 17 ruling. It may be accepted as reasonably certain, for example, and the first spot survey undertaken by the Southern Education Reporting Service supports the position, that the District of Columbia and some of the so-called border states are prepared to comply with the ruling.

The District of Columbia will integrate this fall, as will some border states, at least on a limited basis. Others will begin integration in 1955. Among the states seemingly ready to accept school integration are: West Virginia, Kentucky, Delaware, Maryland, Oklahoma and, possibly, Arkansas. Other states: Missouri, Tennessee, Texas and North Carolina are taking no present positive action either way but seem likely to comply with the Court within a reasonable time after the hearings on the implementation of the decision. Virginia seriously contemplates setting-up a triple school system with some segregated schools for whites, some for Negroes and some integrated schools. The remaining states: South Carolina, Geor-

Acceptance of Disorder

. . . The majority of men are incapable of distinguishing between order and the established disorder. They are insufficiently informed and their intelligence is not lively enough. In particular, they lack the imagination necessary to figure out what could take the place of the existing situation, and hence the present situation appears to be necessary to them. That is why, in social affairs, they limit themselves to an attitude which gives expression to various formulas of resignation: "A bird in the hand . . ." or "The best is the enemy of the good." When they are, in addition, holy men who desire to lead a wholly Christian life, they try to find the virtuous formula even within the false order of society, which they would not dream of questioning.

JACQUES LECLERCQ,

Cross Currents, Winter, 1954

gia, Alabama, Florida, Mississippi and Louisiana stand squarely for maintaining the *status quo* and have announced their determination to resist integration with all available resources.

The hard core of resistance to school integration is in these six states of the old "Black Belt" where the Negro population percentage-wise is greatest. This follows the accepted pattern of behavior: racial prejudice is strongest where the minority group is most numerous. States like Kentucky with only 6.4 per cent of its school population Negro and Oklahoma, where the percentage of Negroes in public schools is only 7.8 per cent, obviously face no such complete overthrow of educational patterns as must be faced by Mississippi with 48.1 per cent of its school children listed as Negroes and South Carolina where the figure is 42.7 per cent.

In many border states where the number of Negro pupils is small and where racial tensions are not acute, many school districts will actually welcome integration for the financial relief it will offer—if nothing else. Many rural school districts in Kentucky and Tennessee, for example, pay a high price in dollars and cents to maintain segregated schools for a handful of Negro children or, when there are no Negro schools within the district, to transport Negro children to neighboring districts. Integration in areas such as these should work well and with minimum difficulty.

In those states with high percentages of Negroes these financial incentives may also exist in certain counties, but this advantage is offset in the minds of whites by traditional fears and prejudices. At the same time, however, significant trends are observable in the deep South which may one day in the not too distant future change the racial picture entirely. Most marked of these trends is the mass migration of Negroes out of the region. This has been going

Contrast

The major obstacle to the conversion of the American Negro is the attitude of white Catholics themselves. As the Negroes have become more educated, they have grown aware of the extreme discrepancy which exists between such an attitude and the real spirit of the Catholic Church. They read of the great pronouncements of the Holy Father, the head of Christendom, and contrast his words of friendship and affection with the unfriendly attitude of the people next door.

SACRED CONGREGATION FOR THE
PROPAGATION OF THE FAITH,
Report, March, 1950

on for more than fifty years, but it was greatly accelerated during the Forties and is still continuing at an unprecedented rate. Between 1940 and 1950 the white population of the South increased by 16.5 per cent, but the Negro increase was only 1.5 per cent. The really startling figure, however, is the increase of the Negro population *outside the South*, a "whopping" 56.6 per cent. The implications for the future are suggestive since the wider distribution of Negroes throughout the country will tend to minimize the purely regional aspects of the race problem and make it more and more a problem of national scope.

URBAN PROBLEM

Comparable in importance to Negro migration from the South is the movement of Negroes within the region from rural areas into large cities. Negro urbanization will have its effect on school integration since the problem seems destined to become increasingly identified with large city school systems. One inevitable result will be a significant amount of geographical rather than legal

segregation in some cities, segregation of many Negro children in schools within well-defined districts with predominantly Negro populations. The Negro ghetto has not been characteristic of the South's major metropolitan areas; but it is rapidly becoming so, as great numbers of Negroes move into the cities and become concentrated in older, run-down districts abandoned by former white residents. The pattern is already familiar in many cities outside the South: New York, Chicago, Philadelphia, Detroit and St. Louis, to name a few. The legal effects of the Court's ruling will be little felt, at least on the elementary school level, since Negro children residing in districts almost exclusively Negro will naturally attend the neighborhood schools which will be, to all intents and purposes, Negro schools.

Believers and Civic Duty

. . . The spirit and example of our Lord, who came to seek and save what was lost; the commandments of love and, generally speaking, the special significance that radiates from the Gospel; the history of the Church, which proves how she has always been the staunch and constant support of every force for good and peace; the teachings and exhortations of the Roman pontiffs, especially in the course of recent decades, dealing with the conduct of Christians toward neighbor, society and state—all this serves to proclaim the believer's duty to take his share, generously, courageously and according to his station and capacity, in questions that a tormented and agitated world has to solve in the field of social justice, no less than on the international plane of law and peace.

PIUS XII, *Christmas*, 1948

What is being done and what can be done to implement integration in the South when legal resources to fight it have been exhausted? Certainly, to date, little or nothing has been done by the vast majority of Southern whites to pave the way. It is extremely difficult to get most white people in the region even to discuss the possibilities. The "It can't happen here" attitude prevails to an alarming extent with the persistence of an almost childlike faith in the permanence and immutability of Southern traditions and institutions—a fixed belief which seems impervious to the possibilities of change. A good example of this type of thinking is the continued effort to equalize educational facilities in the schools; this despite the fact that "separate but equal" is no longer the point at issue. There are breaks in this pattern of thinking, of course. More and more Southern whites are facing up to realities and realizing that the changes about to be made are inevitable—not always as gracefully made as one might wish, true, but at least with a willingness to accept the changes. A school superintendent in one of the South's largest cities, describing two schools for Negroes now under construction, concluded his remarks by saying, "Of course, both schools may be easily adapted to integrated student bodies when that becomes necessary."

There are some breaks in the traditional Southern white pattern¹ of thinking on racial issues, but it is a sobering and sad fact that the vast majority of Southern whites are violently opposed to integration in the schools—indeed, to integration in any form. Progress has been made, but we have merely scratched the surface. That professional politicians have correctly gauged the mass mind of the South is indicated by

¹ For the views of one of the South's most competent sociologists, see George S. Mitchell, "Racial Crazy Quilt," *SOCIAL ORDER*, 4 (January, 1954) 29.

the revival of "white supremacy" appeals in campaigns. The tragedy is that the appeal, in certain states, may go over with the people.

NEGROES SEEK INTEGRATION

What of the Negroes? Do they want integration? The answer is a resounding Yes! Despite anything Southern political leaders may say, Negroes want integrated schools. They do not want a compromise in any form. The Negro parent wants what he feels will be best for his child, and he is convinced that that best will be found in an integrated school. Mississippi's Governor White discovered this recently when he called a meeting of the state's Negro leadership to consider the school situation. Prior to the meeting White had confidently asserted that 95 per cent of Mississippi's Negroes wanted their own schools; after the meeting the press reported that "he was visibly shaken" as he confessed that, to his surprise, 99 per cent of the Negroes favored integration. The fact that he was surprised is itself a sad commentary on Southern white unawareness of the situation, and his previous statements concerning what Negroes wanted are characteristic of a rather typical assumption on the part of many whites that *they* know what the Negro wants.

There is, of course, a reasonably large group of Negroes who view integration with mixed emotions and are not overly anxious to commit themselves to an integrated school program immediately. Reasons are not hard to find. Some sensitive parents, conscious of the toleration and worse which their children face in the first years of integration, are understandably hesitant about making martyrs of them—and, make no mistake about it, the lot of the Negro child in the first years of integration will not be easy. Furthermore, many Negroes are, and with just cause, suspicious of white efforts in their behalf. The races

have slowly drawn apart since emancipation, and there is very real danger that much of our concern for the Negroes' welfare may have come too late. Alan Paton in *Cry, the Beloved Country* has one of his Negro characters say, "the real tragedy may be that when they [the whites] have learned to love, we may have learned to hate."

EDUCATION HANDICAPS

There is also among many Negroes an inherent fear of competition with whites. This fear, largely unspoken, has some present basis in fact with respect to Negro children in integrated classrooms for the first time, competing against white children who have had the advantage of prior training in the superior white schools. This is further proof, of course, that the schools though certainly separate were anything but equal. There is no question that educational facilities offered Negro children in most Southern school districts have been markedly inferior to those offered white children. This inferiority was manifest in many ways: physical plants, training of teachers, length of the school year and school libraries. While extreme differences have been noticeably reduced in recent years and many school districts have made an honest effort to equalize facilities, sufficient differences still remain to place the Negro child at a definite disadvantage.

Negro teachers, many of whom militantly worked for desegregation, now, when faced with the final reality, are in a difficult position. They ask, "What becomes of us?" Conscious in many instances of inferior training, many cannot believe that there will be place for them when integration comes. Their fears are not without foundation; in many areas outside the South where integration has been established in the past there has been a marked tendency to side-step integration of teaching staffs. In the long range view, however,

it seems logical to suppose that continued shortage of teachers will make some degree of staff integration necessary. The very real possibility that many urban schools in the South will be populated almost entirely by Negroes (because of the concentration of the colored in certain districts) will require the services of many Negro teachers.

Some constructive work has already been accomplished to prepare for integration. In May, the University of North Carolina Press published *The Negro and the Schools*, a study of the schools in the South, edited by Harry Ashmore of the Little Rock *Arkansas Gazette*, assisted by a staff of scholars. The Ashmore report, factual and objective and financed by the Fund for the Advancement of Education, is *must* reading for anyone interested in the future of integration in the region's schools. It will be followed by a series of more specialized studies: integration in Southern colleges and universities, bi-racial aspects of education in the South, and one which will embody case studies of communities which have changed from segregated to integrated school systems in recent years. In June the Catholic Committee of the South issued a study of segregation and Southern Catholic schools prepared by Very Rev. Maurice Shean, C.O., director of research for C.C.S. While this study is more directly concerned with the import of parochial school integration than with the public-school problem, it contains extremely worthwhile recommendations applicable to all schools in the region. The C.C.S. report will receive wide circulation. One Southern bishop has already ordered a copy for every pastor in his diocese. Proper use of the study by the clergy cannot help but have some impact upon community thinking. The Southern Regional Council has just released *Answers for Action*, a pamphlet exceptionally well done. It is, of course, but the latest in the fine

series of publications turned out by the S.R.C., the most active and most honored liberal organization in the South.

PREJUDICE UNTOUCHED

A very real question about the effectiveness of such studies obtrudes itself at this point. It is a sad and simple fact that those who should read them, can't or won't. Those reached will be, in the main, sociologists, college educators and liberals who already accept integration. Technical studies of this kind simply do not penetrate the masses of people in the South, the ones who must make integration work and who, to date at least, are more influenced by rabble-rousing politicians than by the graphs and charts of college professors. How to reach these people who make up the great bulk of the South's population is your real problem, for they must be reached if desegregation is ever to succeed.

One answer to the problem of reaching the "man on the street" may lie in the comprehensive program just announced by the Southern Regional Council. The S.R.C. is setting up field offices with a full-time executive secretary, in a major city of each Southern state. The first project under the new set-up is to bring the issue of school integration directly to the people through lectures, forums and literature on the subject. The possibilities are interesting, and the project bears watching.

The influence of the churches is now beginning to make itself felt on the racial issue and the Catholic Church has been particularly vocal. The willingness of certain Southern dioceses to integrate their parochial schools, on a partial basis at least, will serve to underline the Church's position. The Catholic high schools of Richmond will be integrated this fall; and, in the same diocese, there will be partial integration in Roanoke, Norfolk, and two counties across the

Potomac from Washington. Parochial schools of Nashville and the vicinity will also integrate in September. Public school officials, politicians and the general public will watch the parochial experiments closely; if they are successful, the positive influence for good will be immeasurable. Certainly, the Church is not, as the Most Reverend Peter Ireton, Bishop of Richmond, put it, going to allow its schools to be used as refuge for parents seeking to avoid the ruling of the Supreme Court.

Members of the Southern hierarchy have issued strong statements opposing the racist position. One can point with pride to recent pastorals of Archbishops Lucey of San Antonio, Rummel of New Orleans, Bishops Waters of Raleigh and Molloy of Covington as evidence of the Church's unyielding stand on the dignity of all men. The parochial clergy, particularly younger men, are bringing the Church's teachings on social justice to the faithful, and these efforts will induce an increasing number to accept coming changes in a spirit of fraternal charity. Still another development has been the rise of Catholic interracial councils; such councils now exist in New Orleans, San Antonio, Greensboro and Charlotte, N. C., Rock Hill, S. C., and are being set up elsewhere.

TOUR SOUTHERN PARISHES

Southern Protestant groups have, almost without exception, gone on record as approving the Supreme Court decision and pledging their support of all reasonable measures to bring that decision into force as soon as possible. Trained laymen have been sent through the South to visit individual churches and leaders to discuss the implications of the Court's ruling with each congregation. The influence of the Protestant bodies will, at the present time, be most directly felt in the cities. Sadly enough, Protestant rural theology follows the

racist line of thinking rather strongly.²

If educational T.V. falls into the proper hands, it can do much to ease the way for right thinking on integration. Another approach suggests workshops in which teachers of both races can discuss measures for a sane and workable solution. Southern newspapers may sway public opinion, but much cannot be expected from them at the present time. By and large, they have been notoriously partisan on racial problems. Outstanding exceptions have been the *Atlanta Constitution*, the *Charlotte Observer*, and Hodding Carter's *Greenville*, Miss. paper.

What then can we expect in the near future? In the reasonably distant future? In the border states more or less complete integration within the next two years. In the deep South, some years of litigation, followed finally by surrender to the inevitable. With the coming of legal integration to the deep South, however, one can still expect a certain amount of geographical segregation in the schools and some voluntary segregation, e.g., where Negroes choose segregated facilities. Eventually, complete integration. How soon? A timetable simply cannot be drawn up. My guess—within 10 years.

We have far to go in the field of human relations in the United States, in the South and elsewhere. Merely putting white and Negro children into the same classroom does not solve problems. It will help, however, as children of both races work, study and play together, but a whole new spirit of charity and understanding must grow before any of this becomes meaningful and really works. Men are fundamentally decent, and I have faith that it can and will be done.

been treated by Raymond Bernard, S.J., in two recent articles in *The Interracial Review*: "Protestant Work in Race Relations," 27:1, January, 1954, and "Churches, Schools and Parents," 27:4, April, 1954.

² Protestant activity in race relations has

St. Pius X and the World of Labor

VINCENT A. YZERMANS

THE RECENT canonization of St. Pius X brings into prominence a pope of modern times whose social role has been overshadowed by other aspects of his life and work and by the social renown of other pontiffs. He is known for his emphasis on Christian doctrine, Holy Communion, for his work at codifying canon law and reviving sacred music.

On the other hand, in Catholic social literature the names of Leo XIII and Pius XI are immortalized; that is no more than to be expected. If their only achievements were *Rerum Novarum* and *Quadragesimo Anno*, those would suffice to give them distinguished places in the Church's social hall of fame.

The startling fact is, however, that neither of these popes was born of working families or had any pastoral experience with the working classes. Leo was of a noble family and spent his early years in academic circles and in the diplomatic service of the Church. Pius was a scholar who spent many years in the quiet shelter of the Ambrosian library in Milan.

WORKER ORIGINS

The early life of St. Pius X, on the contrary, eminently qualified him as a pope conversant with the problems of the worker. He was born of poor working parents. His pastoral experi-

ence brought him in daily contact with workers who were poor. As Bishop of Mantua he personally saw to it that a weekly paper, *The Mantua Citizen*, was published for the workers. Later, when a Workingmen's Society was founded in Venice, he, as the Cardinal Patriarch, was among the first to become a member. Until his death he continued membership, each year sending in his dues and continually manifesting his interest in the organization, even as Supreme Pontiff.

His background and experience were useful in settling the problem of German labor unions. The issue which faced German Catholics was simply this: in the first decade of the century there were two schools of thought among German Catholics about the trade unions. One school, centered in the Catholic Rhineland provinces, insisted on Catholics withdrawing from the inter-credal, neutral unions. The other group, spread through the northern Protestant regions, preferred to join existing inter-credal unions so that the Christian population as a unit could form a bulwark against socialism.

The problem became public at the Catholic convention of 1905 in Fulda. For the next six years the controversy, at times heated and acrimonious, dragged on. Finally Pius X was asked to render a decision on this all-important social question. His encyclical, *Singu-*

lari Quadam, of September 24, 1912, treated the question.

Unfortunately, *Singulari Quadam* is not a popular document. In fact, in the great mass of Catholic social literature it has been either completely overlooked or treated lightly. While editing the encyclicals of St. Pius X, it came somewhat as a surprise to me that in no American or British publication was it possible to find a translation of the document. The editors of the *Wanderer* thereupon undertook a translation, and the first English version appeared in the summer of 1912. At the time they were publicly commended by the Association of Catholic Trade Unionists in national convention. The document was reprinted and widely circulated among the A.C.T.U. membership at that time.

As a matter of fact, *Singulari Quadam* should be widely known. It is intelligible and practical. It treats a specific question: should Catholics be allowed to join inter-credal unions? It gives a practical, specific answer. That question and answer should be of vital importance to Americans not only because our circumstances are similar to German conditions but also because there is today the grave problem of secularization and materialism infiltrating unionism (as it is infiltrating all other areas of life) not only here in America but throughout the world. Evidence of this is the Dutch hierarchy's recent statement warning Catholic workers against a false spirituality and pointing out that "in social life every separation between religion and life must be rejected."

The motive for writing the encyclical

A strong Christian . . . revolts against all injustices, but especially those which do not affect him.

CARDINAL SALIEGE,
Archbishop of Toulouse

was "to remove all occasions of quarrels which dissipate the strength of the well-disposed" and assure that "the faithful live with their non-Catholic fellow citizens in that peace without which neither the order of human society nor the welfare of the state can endure."

APPROVED BOTH

In answering the problem at hand, Pius first heartily endorsed those associations "which are established principally on the foundation of the Catholic religion and openly follow the directives of the Church." He wished them "every success to all their endeavors for the welfare of laboring people" and hoped they would "enjoy a constant growth."

On the question of inter-credal unions he recognized that many bishops had petitioned the Holy See

to tolerate the so-called Christian trade-unions now existing within your dioceses, because on the one hand they include a considerably larger number of laborers within their membership than do the purely Catholic associations and because, on the other, serious disadvantages would result if this permission were denied.

His answer was clear:

We believe that We should grant this petition in view of the particular circumstances of Catholic affairs in Germany, and We declare it may be tolerated and Catholics may be permitted to join such mixed associations as now exist within your dioceses, so long as such toleration does not cease to be appropriate or permissible by reason of new and changed conditions.

So much for the solution. It praised and encouraged Catholic associations, when they could effectively be established and wisely tolerated Catholic membership in the inter-confessional Christian unions, when they were the only way of achieving effective worker organization. The latter solution, however, is based on conditions frequently overlooked. A review of these condi-

tions is, I believe, as necessary for labor leaders today as they were for the men who first read the letter. Not only the external threat of communism (which is the lesser danger) but the internal temptation of secularism (which is the more significant threat) demands that Catholics be aware of these conditions.

The necessity of these precautions arises from the fact that in the discussion of questions of a religious or moral nature there "can be for our people grave perils for the integrity of their faith and their due obedience to the commandments and prescriptions of the Catholic church."

Here are the precautions St. Pius X lists:

1. In the first place, provision is to be made that Catholic workers who are members of such [inter-confessional] trade unions must also belong to those Catholic associations commonly known as "workmen's societies."

2. These [inter-confessional] associations must avoid everything that is not in

Awareness

A convinced Christian cannot confine himself within an easy and egotistical isolationism when he witnesses the needs and miseries of his brothers; when pleas for help come to him from those in economic distress; when he knows the aspirations of the working classes for more normal and just conditions of life; when he is aware of the abuses of an economic system which puts money above social obligations; when he is not ignorant of the mistakes of a stubborn nationalism which denies or spurns the common bonds linking the separate nations together, and imposing on each one of them many and varied duties toward the great family of nations.

PIUS XII,
Christmas Message, 1948

accord, whether in principles or in practice, with the teachings and commandments of the Church or of the proper ecclesiastical authorities.

3. Everything is to be avoided in their literature or public utterances which in the above view would incur censure.

4. The bishops are to consider it their sacred duty carefully to observe the conduct of all these associations and to watch diligently that the faith of Catholics is not impaired as a result of their participation.

5. The Catholic members themselves . . . should never permit the unions, whether for the sake of worldly interests of their members or for the union cause as such, to proclaim or support teachings or engage in activities which in any way conflict with directives proclaimed by the supreme teaching authority of the Church.

6. The bishops should watch with the greatest diligence that the faithful do not overlook Catholic moral teachings and that they do not depart from them by a finger's breadth.

7. No one should be permitted to accuse of bad faith . . . those who have joined or wish to join mixed labor associations in such places where, in view of local conditions, the Church authorities have permitted such associations under certain safeguards.

8. On the other hand, it would be most reprehensible to oppose or to attack the purely Catholic organizations (this type of association must, on the contrary, be supported and promoted in every possible manner) and to demand that the so-called inter-credal associations be introduced.

* * *

Such are the reflections of the saint whose motto was "to restore all things in Christ." His social teaching in this matter was but one facet of his grand work of restoration. It was, however, a facet that has been too often and too long overlooked. If the grand *pleroma*, the filling-up of the Body of Christ, is ever to be realized, it is high time that we take into consideration not only St. Pius' reform in the matter of law and sacraments, music and doctrine, but also his vision of a Christian restoration in the field of labor and labor unions.

PRIEST *as mediator*

A picture of labor-management relations in India shows evidence of progress amid antiquated attitudes

CYRIL C. CLUMP, S.J.

A LARGE table in a well-furnished room was covered with the most varied assortment of jewelry: heavy gold anklets worn by women in India, gold bangles, bracelets and armlets of fine workmanship, brooches, earrings and rings studded with precious stones, finely wrought necklaces. Five men sat round the table.

A stocky man in European dress now and then picked up a piece of jewelry and addressed a remark to the other four. Of these, three, in dress and appearance, were typical workmen of South India. The fourth, dressed in the plain white cassock of a Jesuit, appeared completely strange in the picture.

This was no jewelry auction, as might appear, but a labor-management meeting of a prominent jewelry manufacturing firm in a large South Indian city. In fact, it was the first meeting of the two parties, arranged by me in an attempt to find a compromise solution to a serious dispute.

Before this meeting I had already met both parties separately. Now the two parties were together, and management was having its say. Holding a necklace in his hand, the proprietor pointed to the tiny openings in the links and explained how workers could insert cheap alloy into these openings and so defraud the firm of a quantity of gold. They could do the same with settings for rings and brooches. Detection was costly and difficult because it involved

either removing stones or submitting pieces to an acid test. Workers took advantage of this, and certain cases of theft were actually well proved.

UNION RESENTED

There was more to the dispute, however. Apparently the trouble started when some workers undertook to establish a union. "Since the union was organized and the Industrial Disputes Act was passed," said management, "there has been no peace in our factory." And labor contended: "Management has been harassing us ever since we started the union."

Despite management's suspicion, the union *was* set up in January, 1953, with just over fifty members. Management could not prevent organization in the face of legal protection, but it could and did make things uncomfortable by changing from a monthly salary to a daily wage and introducing regulations which fostered a spirit of tension and distrust. An attempt to end this unhappy state was made in October, 1953, when both parties signed an agreement on certain disputed points such as sick leave, holidays and gratuity.

Unfortunately, whatever peace the agreement was to achieve was soon destroyed when management sent a piece of jewelry made by the union secretary for what the workers call a "purification test." The test showed, according to management, that the

secretary had been defrauding the firm, and he was suspended.

The point of the dispute now focused upon the validity of the test. According to management, workers are given pure sovereign-coin gold. Allegedly the acid test destroys all alloy; hence if the gold surviving the test does not equal, in quantity and quality, that given the worker, he has committed theft. The workers claimed that they never worked with pure gold, so the test was invalid. They stated that they were given gold bars made by management from old jewelry and "Patlok" or "Musa" gold, which management buys and mixes with American copper in proportion of 11:1. Hence when the test is applied to gold of this composition it naturally removes more alloy than is found in pure gold.

LABOR COURT INTERVENES

After the worker was suspended, the union petitioned a mediation under the Disputes Act. On November 30 the conciliation reported failure. During the proceedings management closed the factory on the plea that workers had initiated a slow-down; the union claimed that it was an unjustified lock-out. Late in December the Labor Commissioner served an adjudication notice on both parties and fixed February 13, 1954, as the hearing date.

The shut-down caused serious hardship to both parties. Management not only suffered financially but faced serious loss of prestige if the public heard that the gold quality of its product was suspect. For the workers, every day meant a serious loss of wages, especially since the union, like most in this country, had no strike fund. Matters were at this stage when the union organizer approached me.

After studying the case I came to think that there was a fair chance of reaching a settlement, provided management and labor—all non-Christians—

would accept a Catholic priest as mediator. Once again I discovered that both parties, though many had never spoken with a priest, felt that the very character of his office assured them a fair and just deal.

After four meetings with the workers I was convinced that they would accept a give-and-take policy as the only means of reaching a settlement. Meanwhile I was also meeting with management, discovering how deeply they resented "the abuse of power given by various industrial laws" and workers' spirit of defiance of management regulations. Management was convinced that the former (paternal) system, when they alone determined what was best for all, had given better results. After long discussions with both sides minimum demands, as a basis for negotiation, were fixed: 1. open the factory immediately, 2. reinstate suspended and dismissed workers, 3. pay wages during the period of the lock-out, 4. test all gold before giving to workers.

TOWARD AGREEMENT

At the first joint meeting on February 6, management presented its case. The second almost broke up over the validity of the test. Labor contended that since the gold was not sovereign-coin, the test was valueless; management heatedly denied this. Strangely enough management consistently refused to employ what seemed to labor and myself a simple method to resolve this difference. We proposed that the company either distribute actual sovereign coins, about which there could be no question, or permit a worker to be present when the gold was smelted. Both proposals were rejected, and it was evident that the workers would not take management's unsubstantiated word. We finally resolved this impasse by agreeing that workers might test the gold themselves, and workers granted the firm the right to test jewelry.

At the third meeting we worked out solutions on reinstatement and remuneration during the shut-down: only those proved guilty of theft by other evidence than the acid test would not be reinstated: no remuneration was given for the period of shut-down. On February 12 an agreement was drafted after protracted bargaining. When all details had been settled we came up against an obstacle to be found only in India. The moment for signing came at *Ragu Kalam*, the "unpropitious hour!"

According to Hindu belief, any business completed during *Ragu Kalam* is foredoomed to failure! During *Ragu Kalam* shops are closed, travelers will not begin a journey, college students will not apply for admission. Hence, there was nothing to do but adjourn the session!

However, on the same day at a late afternoon session, when *Ragu Kalam* was past, the agreement was concluded. On February 13 both parties and myself appeared before the Industrial Tribunal to file the settlement, and the judge was not a little surprised to see a priest for the first time, in such a court.

FUTURE UNCERTAIN

Our settlement was not perfect, but it will work if both parties will cooperate. Unfortunately not all suspicion was dissipated; the firm resents the union's authority to dispute its decisions, and the workers are still suspicious of management's attitude toward the union. However, some gains beyond this immediate company have been made. This negotiated settlement has raised the hopes of about 2,000 other workers still unorganized, and it has helped prevent these from going over to the Red unions.

The case indicates once again that unions in this country have not yet been able to solve the problems of labor or bring peace and harmony into indus-

trial life. Most Indian unions are, in reality, political units, and politics has split the movement into three large blocks of workers, one sponsored by the Indian National Congress (the government party), another supported by the Praja socialist party and a third which is a mere tool of the communist party. In addition to these large groups there is a host of independent unions in small industries and trades all over India.

Perhaps the weakness of Indian unions can be traced to the abject poverty of workers. This, in turn, explains their low level of literacy which makes them easy prey for unscrupulous politicians, employers or union leaders. Often the rights of workers are set aside when they conflict with the interests of some political boss. During my last visit to another large Indian city a group of printers from a large newspaper complained to me that they could not form a union because their employer, a big political boss, flaunted the law.

On investigation I discovered that even ordinary amenities, required by law in all factories, were not available in this shop. In the same city a large British-owned textile firm pays skilled workers in its engineering department on what is called the basic wage system. Increases are calculated on this same basis and come to two or three pies (less than one cent) a year! Last November the net profit of this firm was Rs. 880,000 (\$220,000). About four years ago the workers, arguing against the basic-wage system and demanding a return to the standard-wage system before the Industrial Tribunal, pointed out to the officers of the firm that at this rate of annual increase, a worker in the engineering department would need more than 35 years to reach what was formerly maximum income under the standard-wage system. Yet even today conditions are still the same—partly because the president of the local is more loyal to the company than to his union!

*Extent of social reform
will control communist strength*

Communism in Ceylon

PETER A. PILLAI, O.M.I.

CEYLON is important in the international set-up because it is in a strategic position linking the Far East and Australia with the West through its important port, Colombo. It is an independent member of the British Commonwealth, having achieved freedom in 1947 with India. Although culturally greatly dependent on India, politically it has been for a very long time quite independent of that great sub-continent. Its population is about eight million, and it has been remarkable during the last few years for a rapidly increasing population as a result of its victory over the dread scourge of malaria. It is at present predominantly an agricultural country producing tea, rubber and cocoanut for the foreign market in addition to the rice grown for home consumption. It cannot hope to become an industrial country in the near future because minerals and raw materials for industry are lacking. It has neither coal nor oil, but it has abundant sources of hydro-electric power.

The government in Ceylon is modeled closely on that of England. The upper house, called the Senate, like the House of Lords in England, has little power and is comparatively ineffective. All power resides in the House of Representatives, the executive being in the hands of a cabinet responsible to the House. The party in power is called the United National Party. The opposition is composed of a small party led by a former member of the government and by a group of communist parties.

COMMUNIST GROUPS

Ceylon is remarkable for the fact that it has a strong following of Trotskyite groups which often quarrel very bitterly with the orthodox, Leninist-Stalinist communists. The Trotskyites have been in Ceylon since about 1935 and have been really the most prominent faction ever since. They are not quite united among themselves, although the differences are due not so much to ideological considerations as to personal jealousies. They have at times quarrelled bitterly with the communists. Recently one section of the Trotskyites broke away from the main group and joined the communist party. It is to be feared that when the present rivalries between Trotskyite and communist leaders disappear the two will join hands, as there is no fundamental difference in the philosophies of the two parties. They both accept the Marxist ideology. Of course the communists are the more dangerous because they are well disciplined and follow their leaders very faithfully.

Both Stalinists and Trotskyites have made a bid to gain the plantation workers (the laborers in the tea, rubber and cocoanut estates) but so far without any marked success. There is no guarantee, however, that they will not succeed during the coming years. Their following consists chiefly of the urban workers, employees in the various government departments (e.g., at the Colombo Port, at the government factories) as well as workers in various private industrial establishments.

At the last general election the communist group won relatively few seats. Moreover, it must not be thought that all who voted for the communists accepted the communist philosophy. As a matter of fact, the great majority of those voting for the communists do not understand it at all. Some voted for communists because the communists made many promises which of course they will never be able to fulfill. Others voted for them because they were dissatisfied with the government party. I would put down the greater part of the support given to the communists as due to the unsatisfactory way in which the government in power has treated social problems.

EXPLOIT GRIEVANCES

The Catholics who were not satisfied with the government were not able to vote communist because of their conscience, but as there was no such prohibition which operated in the case of the non-Catholic, one can imagine how many would have given their suffrage to the communist parties simply because of dissatisfaction with the record of the government. A similar thing has happened in India, in Travancore and Cochin where the communists have received a great deal of support as a result of the bad record of the Congress government.

Communists in Ceylon, as everywhere, try to make use of every grievance, legitimate or imaginary, to stir up the people against lawful authority. On the whole, Ceylon is perhaps the most peaceful country in South and South-East Asia. Nevertheless, there were riots and a fair amount of violence in June last year when the government, which had been subsidizing rice very substantially, decided that as the country's finances could no longer stand the strain the rice subsidy should be abolished. The communists used this oppor-

tunity to stir up the people; as a result there was a stoppage of work in many industries, cutting of telegraph wires and tampering with railway lines. In Colombo and in a few provincial towns there was violence which was completely alien to the tradition of the people. It would appear that the communists were trying out their strength. It was not to be a full-blown revolution but a trial of strength to determine how far they could go in future.

The present Prime Minister, Sir John Kotelawala, is a strong man who has openly declared his antagonism to the communist party and to communist methods. He has shown it many times; he put two communist women, one an American and the other English, into a plane and sent them to England and America on half an hour's notice.

Whether communism will grow in Ceylon depends primarily on the government record of social progress. If it tackles progressively the problem of poverty and unemployment in Ceylon, and if it gives the lead in stamping out corruption and dishonest dealing, there is no likelihood of communism getting a secure hold in the country. The real danger to Ceylon is of course from without. After Indo-China, Thailand and Burma will fall in a short time. Malaya will not be able to resist, and the only hurdle that the communists will have to clear before reaching Ceylon will be India. How India will stand up against aggressive, militant communism we cannot say. If Nehru remains sufficiently long in power and if he is able to improve the lot of the Indian peasant very considerably, then it is not likely that India will succumb to communism, and Ceylon will be saved. But if India is not able to deliver the goods, it will fall an easy prey to communist attacks from without, supported by revolution within. Ultimately, therefore, the problem resolves itself into one of social amelioration.

The Eight - Hour Day -- Going?

If it is doomed to die, workers and managers should be doing some serious thinking

RICHARD M. McKEON, S.J.

THE future of the eight-hour day is a serious question. Yet the average American pays little attention to it. Even many industrialists avoid the problems surrounding it as long as possible. Certain labor leaders, mindful of the history of hours of work, keep the problem in mind because something may happen sooner than all prophets expect.

During recent years millions of people have been working overtime and enjoying the fruits of extra wages. In June, 1953, it was estimated that about 19 million American workers were on overtime and not complaining in the least. Seven million were working fifty hours or more per week. If the so-called slump continues, it does not mean that workers will be discharged from many plants but that they will no longer receive overtime pay.

During the defense boom this tendency to seek jobs with assured overtime appeared to keen observers as a veiled invitation to restore the ten-hour day. Writing in the *AFL Electric Workers Journal*, John F. Milne states:

Our fathers and grandfathers in this labor movement fought and suffered and starved, and they were black-listed and beaten and jailed, because they believed in the eight-hour day. They believed that men and women should have eight hours for work and eight hours for sleep and eight hours for home and recreation. And

they were right. And organized labor won the fight for the eight-hour day.

But today what is happening? Sure a man needs money to get along and raise a family, but wages are good—they're very good—the best in all history in spite of the high cost of living, and with proper planning a man and his family can get along on eight-hour-day wages. But many union workmen are not willing to try. They want overtime—lots of overtime. Many an electrical worker's first question when applying for a job is, "How much overtime?"

This attitude stands in bold contrast to the fear of labor leaders during the mild recession of 1949 when they called for the thirty-hour week with wages to compensate. Informed readers will recall the forecast of a thirty-five-hour week coming about 1960, according to a Twentieth Century Fund study.

WORKING HOURS DECLINE

To evaluate the present situation accurately it is necessary to review the phenomenal changes in working hours in American industry since 1880. At that time it was customary to work from sun-up to sun-down in the new factories. It seemed logical for people used to an agricultural economy to continue the same hours of work in industrial production. But soon it was evident that working conditions in crowded, unsanitary quarters took a social penalty. In the cotton mills at

Lowell, Mass., young women went to work at 5. They were allowed thirty minutes off for breakfast and forty-five minutes for lunch. One can imagine how wearily they crept home at 7.

Many of the successful industrialists of that generation have been held up to our American youth as examples of men who made the new nation great. Yet as one observer states:

Those capitalists who would never stoop to stealing your purse or your watch lest they defile their conscience, bound themselves together into corporations, robbed helpless workers of a just wage, imposed killing hours of labor, ground men, women and children in their newly-invented machines and denied them their rights to collective bargaining. With the slavery of the colored man to the white in the South, there was slavery of the white man to the white in the North.

In Philadelphia in 1791 carpenters sought a twelve-hour workday and were accused of the vice of idleness. In 1825, when the carpenters of Boston struck for the ten-hour day, their employers were highly indignant; many would not rehire union workers. Conspiracy laws were enacted to check the unions in their demands for increased wages and better working conditions. In 1823 the New York Hatters had to face this court ruling:

Journeyman confederating and refusing to work, unless for certain wages, may be indicted for a conspiracy . . . for this offense consists in the conspiracy and not in the refusal; and all conspiracies are illegal though the subject matter of them may be lawful. . . . The gist of a conspiracy is the unlawful confederation, and the offense is complete when the conspiracy is made. . . .

TRADE UNIONISM GROWS

Despite the efforts of employer associations to stop the organization of workers by means of the insidious "yellow-dog" contract, building-trades unions grew strong enough to secure the ten-hour day in larger cities by 1835. About 1850 factory workers were put-

The State of Disorder

Fifteen years ago Mounier proposed the notion of "the established disorder"—an idea that was then new, but rich in signification. We know that conservative minds always bless existing institutions and usages with the name of the "established order," thereby throwing suspicion on those who wish to change this order. Mounier made the observation that the existing situation may be a state of disorder to which minds may become attached because they become accustomed to it, or simply because they believe that it is impossible to change it. . . .

JACQUES LECLERCQ,

Cross Currents, Winter, 1954

ting in eleven to twelve hours a day, while skilled artisans maintained a ten-hour schedule. Many authorities give credit to President Martin Van Buren for his efforts to advance the ten-hour day. In 1840 he wrote: "The ten-hour system, originally devised by the mechanics and laborers themselves, has by my direction been adopted and uniformly carried out at all public establishments."

In 1869 the Knights of Labor were founded, and all classes of workers were organized within its ranks. It claimed a membership of 700,000 in 1886. After the formation of the American Federation of Labor, its power declined while the new federation grew strong enough to secure wide practice of the ten-hour day. Certain industries, like steel and cotton factories, were able to resist the movement.

After 1900 a few seeds of the eight-hour day idea had found fertile soil. By 1914 some unions were working 44 hours a week. World War I gave unions a wonderful opportunity to expand their

membership. President Wilson aided the unions by favoring the eight-hour day. Another great factor was the War Labor Conference, which stated:

The right of workers to organize in trade unions and to bargain collectively through chosen representatives is recognized and affirmed. This right shall not be denied, abridged or interfered with by the employers in any manner whatsoever.

In 1920 unions had over 5 million members, and the eight-hour day was widely accepted. The writer can remember his employment with the old Lackawanna Steel Company when the twelve-hour day was common. Finally in 1923 the steel industry adopted shorter hours. Perhaps the disastrous strike of 1919 was not altogether in vain.

During the twenties the half-holiday for Saturday was widespread. But the building-trades unions had pressed for the five-day week, and by 1930 about half of the members enjoyed this gain. In the depression years the workweek shortened sporadically, and in 1934 the average was 34.6. This drop, of course, cannot be taken as a principle of action but as dire necessity.

GOVERNMENT EFFORT

Inasmuch as government action in the Walsh-Healey Public Contracts Act of 1936 and the Fair Labor Standards Act of 1938 helped spread the acceptance of the forty-hour week, it is well to review briefly the part of government in the question of hours of work. We have mentioned Van Buren's effort to advance the ten-hour day in public employment. In 1861 Congress passed a law regulating the hours of labor for employees of government navy yards. As early as 1868 legislation of an eight-hour day for "all laborers, workmen, and mechanics . . . employed by or on behalf of the government of the United States" was enacted. It was hoped that this act would encourage the adoption of the eight-hour day in general. But

court decisions, official red-tape and disputes over reductions in daily wages practically invalidated the law.

In 1892 the law of 1868 was superseded by an act which established the eight-hour day for laborers and mechanics employed on public works and included the workers of contractors so engaged. In 1911 the Naval Appropriations Act called for the eight-hour day. Although up to this time the eight-hour day had made little headway in American industry, nevertheless the fact that the government had recognized the principle and established its practice to a limited degree was a help for those seeking to improve working conditions. The Adamson Act of 1916, providing for a basic eight-hour day on the railroads, was another important advance.

In 1933, Congress passed the National Industrial Recovery Act. Among its regulations it set up standards of hours of work for the various industries. Many called for the eight-hour day. In 1935 the act was declared unconstitutional. In the Public Contracts Act of 1936 the maximum eight-hour day and forty-hour week was established with overtime compensation to be paid for at time and a half.

The Fair Labor Standards Act of 1938 is responsible for the widest acceptance of the basic forty-hour week with added compensation for overtime. It must not be forgotten that one purpose of this act was to spread employment by imposing the penalty of overtime pay. The main pattern of this act is now widely accepted as common practice even for employees exempt from the law. The Portal-to-Portal Act of 1947 defines more clearly payment for such activities as walking to and from the actual place of work, cleaning tools, checking in and so on.

FURTHER CHANGE LIKELY

Keeping the story of hours of work in American industry in mind and facing the fact of rapid growth in popula-

tion and also the installation of automatic machinery on a large scale, a further reduction in the hours of work seems to be imminent, and wise thought should be taken in good time. Here is certainly a challenge for alert management. In the past the unions and government have forced the issue in the question of hours of work. Sincere cooperation between the three parties would hold hope for a most peaceable solution.

Although a serious recession is not in sight, certain sectors of industry have cut production with consequent unemployment. Some unions argue it would be better to cut the workweek and maintain as many as possible on the job. Others will hold that lay-offs must take place on the basis of seniority. If the workweek is cut, later on the unions will seek wage increases to offset the loss in take-home pay.

When the movement for a shorter workweek is started, unions will claim that less hours with higher rates and constant employment will keep purchasing power at an increased level. This in turn will lead to greater production and keep the economy secure. A study of the pre-depression years will show that the equitable distribution of wealth did not accompany great increases in productivity.

About twenty-five years ago the late Dr. John A. Ryan wrote on this issue. He said:

We should frankly realize that the problem is not one of more productive power but of better distribution of purchasing power. With a shorter work-day or work-week a given demand for goods would require more laborers thus decreasing unemployment. . . . Increased employment would increase the total amount of wages received not only because more workers would be employed but because the greater demand for labor would keep wage rates above what they would have been in the absence of increased employment. The increased wages would provide increased

purchasing power for the products of many industries thereby extending further the demand for labor. The order of events would be directly contrary to that set in motion when men are thrown out of work. (*Unemployment: what can be done about it?*)

An excellent treatment of what the near future may hold for hours in industry and agriculture is found in *America's Needs and Resources*. Even then the survey assumed, as we do, that economic development, new inventions, increased productivity and relatively high employment would continue. On this basis, average hours of actual work for the nation in 1960 is set at 37.7 hours, while industrial workers may expect an average of 35.6 hours. If this standard comes to pass, one is tempted to conjecture whether it will be due to union pressure and government decree or to the free decision of management.

To add weight to the argument, W. S. Woytinsky has recently stated:

Assuming that one-third of the annual gain in productivity is used for increasing leisure and two-thirds for raising the material standard of living in the nation, the average rate of increase in real income per man-year would amount to 1.7 to 2 per cent or 18 to 20 per cent a decade, while the normal workweek would be cut by five hours.

From the viewpoint of efficiency, are the eight-hour day and the forty-hour week the best possible for industry? Many authorities hold that inefficiency shows up after this standard. Yet who will dare claim that management tolerated inefficiency during the overtime boom of 1953 when some 19 million workers were concerned? Will the seven-hour day improve efficiency? Switzerland has a very efficient work force and a standard 48-hour week.

In addition to the most important problem of full employment, the question of shorter hours is related to the activities of leisure as well as coverage

and benefits of social security and private pension plans. Leisure for the American masses has not proved akin to idleness and dissipation. There are over 200 creative activities which have taken root in the hobby field. The Department of Commerce reports that money spent for individual recreation has risen from \$2.5 billion in 1929 to \$8.4 billion in 1952. Spectator amusements—professional baseball, football, theatre, movies, horse races—increased from \$.9 billion in 1929 to \$1.5 billion in 1952.

Here are some interesting figures. Flowers, seeds, and potted plants created a \$836 million business in 1952. The outdoor power-tool plants are hitting a \$200 million volume. The do-it-yourself program embracing carpentry, painting, wallpapering and many others is too vast for accurate calculation. Car travel has given impetus to the motels

which did a gross of \$1.1 billion in 1952. The American Automobile Association places the total annual bill of auto vacationists at \$2.9 billion.

Evidently Americans with the benefits of the shorter workweek have not become the menace to society which our puritan forefathers predicted. Neither are they killing time passively. Individual activity is being directed to useful as well as cultural enjoyable ends.

Is the eight-hour day doomed to die? Already many sectors of the garment and printing trades, rubber, construction and office work are verging toward the seven-hour day. If the movement begins to assume a nationwide aspect, let us hope that alert leaders in management will face the issue squarely and then decide what is best for the industrial economy, avoiding the necessity of government intervention.

In October—and later

CHURCH AND SOCIETY

John F. Cronin, S.S.

CATHOLIC SOCIAL REFORM

Kurt von Schuschnigg

LIBERALISM

Thomas P. Neill

PERSONAL ROLE OF PROPERTY

Edward Coyne

FAMILY LIVING WAGE

Gordon F. George

"THE MANNER IS ORDINARY"

Raymond Bernard

SUBSIDIARITY

Henry Schmandt

VOLUNTARY ASSOCIATIONS

Vincent J. Giese

REFUGEES FIND HOMES

John C. Reed

SECULARISM

Charles Donahue

AMERICAN CATHOLIC FAMILY

John L. Thomas

ECONOMIC FUTURE OF JAPAN

William Kaschmitter, M.M.

CATHOLIC AND SECULAR SOCIAL WORK

Swithun Bowers, O.M.I.

PROTESTANT RACE RELATIONS

Raymond Bernard

UNEMPLOYMENT COMPENSA- TION ADVISORY BOARDS

Joseph M. Becker

IMMUNITY STATUTES

Robert B. Fleming

COOPERATIVE ECONOMIC ADJUSTMENT

Francis J. Corley

TRAGEDY

in Indo-China

A SOCIAL ORDER Summary

THE PARTITION of Vietnam agreed to at Geneva, July 21, 1954, marks a severe blow to French and western military prestige and a major political setback. It is, moreover, 1. a threat to the whole of Indo-China, 2. an opening wedge for the invasion of all Southeast Asia, and 3. a critical loss to the most vital Catholic group in Asia.

VIET MINH

Ho Chi Minh (real name: Nguyen Ai Quoc), the 62-year old leader of Viet Minh, has been an active communist since 1920, when he assisted in founding the French communist party at Tours. He set up the Viet Minh (League for the Independence of Viet Nam) in China May, 1941, as a front to unite non-communists with his group in a struggle to "defeat the French and Japanese fascists." During World War II, the Viet Minh was the most effective intelligence liaison between the Allies and resistance forces in Indo-China, especially after the Japanese internment of French authorities, March, 1945.

On August 7, 1945, the day after the first atomic bomb was dropped on Hiroshima, the Viet Minh organized the Vietnamese People's Liberation Committee and Army. On August 10, Ho ordered a general rebellion against the Vietnam regime of Bao Dai, which had been created by the Japanese when the French were interned. By August 20 the Viet Minh controlled Hanoi, the largest city of the north.

Viet Minh strength has always been greater in the north, partly because nationalist spirit is stronger there, partly because of Allied occupation policy. Recognizing that the French would be unable

to occupy Indo-China, the Allies had agreed at Potsdam that the Chinese would occupy the north to the sixteenth parallel and the British, the southern half. Chinese authorities did everything possible to obstruct return of the French and encouraged non-communist parties, with which the Viet Minh collaborated until it could eliminate rival party leaders. As a result of divided occupation the Viet Minh was ultimately able to become firmly entrenched in Tonkin (the northern province).

Attempts to reach agreement between French and Viet Minh groups broke down finally at the Conference of Fontainebleau, and the fighting, concluded recently at Geneva, began on December 19, 1946, with a Viet Minh attack on Hanoi. Seven months later the Viet Minh government was broadened to include non-communist elements and was reported to be based on a ministry composed of three communists, four democrats, four socialists, two nationalists, three Catholics, one Buddhist, eight independents and two ex-mandarins. Bao Dai was appointed Supreme Counselor. (It is to be noted that the Viet Minh expressed no opposition to the former emperor of Annam so long as he was willing to collaborate.)

Following the communist conquest of China, which removed the Kuomintang threat to his rear, Ho Chi Minh openly demonstrated his communist sympathies. Early in 1950, he announced through the Soviet news agency *Tass* willingness to establish diplomatic relations with foreign governments. Within a month he received recognition from eleven communist regimes.

Chinese military assistance, steadily increased since 1950 and the end of fighting in Korea, greatly stepped up Viet Minh military effort. It has also given opportunity for spreading propaganda to Laos and Cambodia, the other associated states of Indo-China. Since March, 1951, the National United Front of Cambodia, the United Front of the Pathet Lao People and the Viet Minh have been joined in an organization known as the Lien Viet Front.

During this same period the Viet Minh placed great stress on the role of the peasant (who forms ninety per cent of Vietnam population). In connection with land policy (which at present does not advocate collectivization), people's courts have been established. These courts, with power to impose the death penalty, are to "take action against counter-revolutionaries, cruel despots and people who were against, or guilty of attempts at undermining, the land policy; to settle disputes about property and land in connection with such cases and to settle disputes over the 'determination of class origin.'"

PRESENT STATUS

Indo-China is composed of three associated states, Vietnam, Laos and Cambodia. The first comprises the provinces of Tonkin, Annam, Cochinchina and the separate administrative district of the Moi Plateaus. By the armistice agreement, which divides Vietnam at the seventeenth parallel of latitude, all of Tonkin and almost half of Annam, comprising about 48 per cent of Vietnam territory, is surrendered to the communists. In addition, two communist enclaves in Laos (about 11,000 sq. mi. in area), are also surrendered. At the same time, the Viet Minh agreed to withdraw forces from three areas in the south and from several in Cambodia.

More than half the 25,000,000 Vietnamese people reside in the occupied north, especially in the thickly populated Red river delta. The number of Laotians involved is unknown.

Partition will continue for two years, during which hostilities are suspended and neither side may increase military strength. The French have been given a maximum of 300 days in which to evacuate the Hanoi-Haiphong area; Viet Minh, 200 days to gather guerillas in the south for

deportation. Partition at the seventeenth parallel was a last-minute compromise which saved the naval base at Tourane and one of the two roads leading from Vietnam into land-locked Laos.

Most of the known mineral resources of Vietnam (coal, iron, tin, zinc, tungsten, manganese) are in the north. While the north had valuable rice areas, the richest rice crops are raised in the south, as are the coconut, rubber, tea, and coffee. Industry, limited to rice and sugar refining, textiles, cement and ceramics, was almost equally divided between north and south.

SOUTHEAST ASIA THREATENED

The southeast Asian mainland consists of Indo-China (Vietnam, Laos and Cambodia), Thailand (Siam), Burma and Malaya. Beyond these countries, which lie on the vast Indo-Chinese and Malayan peninsulas, stretch the huge islands of Indonesia: Sumatra, Java, Borneo, Celebes, New Guinea. The mainland countries include almost 800,000 sq. mi., greater in area than the five largest American states, Texas, California, Montana, New Mexico and Arizona, and almost 75,000,000 people, almost equal to that of our nine most populous states. The island areas beyond include an additional 933,000 sq. mi. and almost 82,000,000 people. Together, the two regions are more than half the size of the United States and have a population equal to ours. This vast territory is threatened because the narrow coastal plain of Annam, the classic invasion route to southeast Asia along which the Japanese drove in World War II, is in communist hands.

CHURCH SUFFERS LOSS

Latest reports on the total number of Catholics in Indo-China set the figure at 1,638,000. There are fifteen vicariates in Vietnam, two in Laos and one in Cambodia; a new vicariate was to have been cut off from Saigon and established at Dalat for the Moi district in 1954. About seventy per cent of the Catholics lived in the ten vicariates (and half of another) taken under communist control. In addition, there were another 90,000 catechumens under instruction in this area. For the moment the great majority of these Christians, living in the five tiny dioceses within the sprawling arms of the Red river, are

The Church in Indo-China

Vicariate	Catholics	Catechumens	Native Diocesan Clergy	Religious Clergy	Brothers	Sisters
Hanoi	200,000	6,000	158	58	35	433
Lang Son	1,500	?	12	8		48
Bac Ninh	70,000	40,000	67	3		169
Haiphong	120,000	2,103	92	9	8	178
Bui Chu	208,039	30,000	175	17	44	568
Thai Binh	120,000	7,000	64	19		209
Phat Diem	112,000	100	154	14	40	280
Vinh	179,000	850	171	18	20	262
Thanh Hoa	60,000	?	71	17	4	186
Hung Hoa	67,500	3,008	62	21		69
Hue ¹	78,503	?	114	64	146	597
*Saigon	129,217	3,031	108	82	154	1,107
*Vinh Long	46,550	1,807	64		35	381
*Kon Tum	27,269	3,219	19	25		38
*Qui Hon	75,000	508	85	33	34	165
*Thak Hek	5,617	290	4	22		44
*Vientiane	2,993	111	3	20	2	8
*Phnompenh	120,000	800	80	28	49	528
Totals	1,623,188	98,872	1,503	458	571	5,270

¹ The vicariate of Hue lies across the partition line; the see city is in the south.

* These seven are free, the others communist.

relatively safe—although the two most completely Catholic, Phat Diem and Bui Chu, were in territory evacuated just prior to the armistice.

Evacuation of such huge numbers (1,158,000 Catholics and 90,000 catechumens) is impossible, and it is likely that untold numbers will almost certainly remain in communist territory. The surrendered territory is served by about seventy per cent of Indo-China's 1,503 all-native diocesan clergy and about two-thirds of the 458 religious clergy. About twenty per cent of the 571 brothers and slightly less than half of the 5,270 sisters are in the northern half. There were about 3,000 churches, 1,000 schools and more than 200 hospitals, orphanages and other charitable institutions. Many of these, however, had already been destroyed or damaged in the fighting.

Statistics on the church in Indo-China are given in the table accompanying.

Persecution of religion has long been active in Viet Minh territory. Much mis-

sion property in the vicariate of Thai Binh has been seized; several churches and large supplies of food in Bui Chu have been burned. Two Trappist monasteries have already been taken over.

Techniques used in China (Peoples' trials, forced indoctrination and efforts to establish autonomous churches) have already been employed. At least three priests were executed in 1953; more recently two were killed in communist raids on Thuc Hoa.

Many other priests, especially native Vietnamese, have been imprisoned. During 1953, more than 25 foreign priests were expelled from Vinh and Thanh Hoa. Some of these had been prisoners more than seven years. Large numbers of convents have been confiscated for failure to pay exorbitant taxes, and many sisters were forcibly returned to their homes. As a result, one entire congregation, except for two members studying in the U. S., has been dissolved by ecclesiastical authorities.

SOCIAL RESEARCH AND REFORM

Three Reviews and a Postscript

ALLEN SPITZER

NUMEROUS studies¹ discussing the role of the researcher and research methods, both in the form of designs and tools and the theory involved, give cause for hope that many writers are as concerned with values and reforms in social action, as they are with techniques. The 22 essays by Professor Rose, collected in one new work, reveal an awareness of the role of social science research which should stimulate considerable discussion and some controversy.

Beginning with the publication for the first time of an essay on the theory of social organization and disorganization (which brought its author the 1952 prize of the American Association for the Advancement of Science) Rose's latest work considers many aspects of the social science field. However, although these essays are loosely fitted together into book form, they are selective and pertinent to a variety of discussions implied in their content. The book is divided into five major sections, "social theory," "values in social research,"

"contributions of sociological theory to the other social sciences," "methodological issues in sociology," and "some specific techniques of sociological research."

The prize essay (p. 3) posits the nucleus for a more specific approach to disorganization, based upon the tradition of Durkheim and Thomas in the fields of social structure and social problems, that "research in one area is suggested as having value for research in the other area."

VALUES IN SCIENCE

Among the more stimulating portions of the book is the chapter dealing with the mass society, where Rose examines the change from a folk society to a mass audience. Also of interest is the entire second section, dealing with values in social research and the responsibility of the social scientist, as well as the relationship between social action and social research, wherein the author has some original views concerning values as such. A vigorous writer, unafraid to disagree with colleagues' views, Rose presents a forthright picture of the problem of the scientist's role.

This reviewer would like to comment on social action and values and will therefore add a note later. However, before proceeding to the other authors, one would like to point out that this work on theory and method is of value more for the well-read student than for one desirous of following a closely formulated document. Perhaps some read-

¹THEORY AND METHOD IN THE SOCIAL SCIENCES.—By Arnold M. Rose. University of Minnesota Press, Minneapolis, 1954, xii, 351 pp. \$5.00.

THE DESIGN OF SOCIAL RESEARCH.—By Russell L. Ackoff. University of Chicago Press, Chicago, 1953, xi, 420 pp. \$7.50.

THE TOOLS OF SOCIAL SCIENCE.—By John Madge. Longmans, Green, New York, 1953, 308 pp. \$4.75.

ers will take exception to the critical analysis of social research problems, but that is why this volume is timely and will be widely read. Rose is no friend of the glib, the cock-sure and the messianic among sociologists; his energies are spent in advancing the field, not in tearing apart with mediocre destructiveness. Those who are unafraid of social change in the professional field of sociology will no doubt find pleasure and vitality in these essays.

PRACTICAL DESIGN

The contribution for a research design by Professor Ackoff, of the Case Institute of Technology, is the work of several scholars, although authored in final form, with due credit given, by Ackoff. The book is designed to serve as a text for students of methodology, and as such, attempts to formulate a sound research design which will take the reader from the inception of a project, through formulation and the design of the project, to some of the practical problems concerning efficiency, costs, personnel and the achievement of useful results. There are ten chapters, an extensive appendix and copious references. It is organized into four parts: introduction, formulating the problem, the idealized research design and the practical research design.

The main body of the work (seven chapters) is devoted to this last consideration, and five of these chapters (4-8) are written in the language of formulae denoting the statistical phase of design, discussing sampling, statistical procedures and the testing of hypotheses. The appendix contains an essay on the development of a sociological concept, "social group," as well as many useful tables for reference.

Ackoff contends that there is a scarcity of writings on the formulation of research design. However, a reading of the chapter on this subject in Jahoda, Deutsch and Cook, *Research Methods in Social Relations*, would facilitate an

appreciation of Ackoff's work. The latter is logical and convincing in showing the necessity for accurate pilot studies and pretesting. Written largely in non-technical language, it serves the purpose of suggesting one particular approach, although the author admits to many alternate possibilities which one may find in the literature on methodology. While all the material is not new, it is presented in a fresh and stimulating manner, making for a current and specialized text.

Despite the author's claim that it will not make for exciting reading, it is marked by fine humor and the genuine humility usually accompanying good scholarship. There is much sound advice, especially about avoiding the pitfalls of amateur statistical endeavors. The approach is toward large-scale projects, but there are excellently devised questions and exercises of a simplified kind at the close of each chapter. It is recommended for students specializing in research methods in graduate school and should be a "must" for those anticipating a career with a research agency. It should be well-received by all save the "critic hecklers" (to borrow one of Ackoff's terms), and will have a place alongside other good texts in the field, such as Goode and Hatt, Jahoda, Deutsch and Cook, and Pauline V. Young.

BRITISH METHODS

British social scientist John Madge has written a book whose purpose is to survey the history and usefulness of research techniques used by social scientists. It is interesting for American social scientists to have some knowledge of approaches of fellow scientists in Great Britain, especially when the presentation includes frequent comparisons of method and values of the two peoples, as in this work. Written from the historical point of view, it is divided into five major chapters, with a brief sixth summarizing chapter. The ma-

terial covers "the method of social science," with a discussion of language and logic, "documents," "observation," "the interview," "experiment," and a final note on the "limits of social science." The major thesis is that methodology in the social sciences has not quite come of age, and whilst its tools are useful albeit requiring some sharpening, there are many who expect too much of these tools and possibly are not too certain as to what use they might be put.

Madge writes in a simple, clear style; there is a brevity of statistical elaboration, and considerable attention is given to the relative merits of the various tools as enumerated in the chapter headings. The author is familiar with the bulk of contributions regarding research methods both in England and in the United States. As a serious essay, it contains a fund of information regarding the usages and snares found in various techniques used for purposive investigation. Among the more interesting passages are a consideration of the use of social casework material for research purposes and the failure (as George Lundberg earlier pointed out) of using these materials to the best advantage of both social worker and sociologist interested in culling the facts garnered in casework interviews. Readers might be enlightened by this author's treatment of the time-honored problem of using documents, stemming from Herbert Blumer's provocative analysis of Thomas and Znaniecki's *The Polish Peasant in Europe and America*. The technique of interviewing is considered in terms of the non-directive and informal interviews. Madge indicates an appreciation of the problem as seen in terms of Freudian psychology and in the interest of getting maximum results through obtaining more accurate data.

Not all of the work is original. The style occasionally wavers from the er-

udite to the journalistic. The final chapter, written after the work was ready for publication, was prepared by agreement with the publishers as a postscript to the typed manuscript. (p. 290) This reviewer thinks it unfortunate that Madge did not enlarge upon this final piece of good writing, as it contains elements of a thoughtful discussion regarding the values and ethics of the scientist. Its limitation to the familiar materials and the aborted discussion in the form of an editorial afterthought would limit its value for the student.

However, it is a satisfactory introduction to the question of tool selection and should be profitable reading for the general reader who has some concern for the methods and limitations of social science research. It can serve as good outside reading in undergraduate classes and possibly can gain a wider reading public than Ackoff's basically textwise contribution.

STRESS ON VALUES

Although efforts at social research have grown steadily and are by no means in their infancy, it is encouraging to note that in the process of devising better research tools and methods, research writers are turning their attention to the values of their work as well as the roles of researchers themselves. For some time there has been discussion regarding the values of research as such, but now, aside from the serious factor of the social scientist's integral role inside the research process, attention is given to his social role in terms of the society in which he holds membership.

One might consider, very briefly, the lag between efforts at social research and efforts at social reform since we do face critical issues these days, challenging the best abilities of the social scientist. Many picture the latter, always in an ivory tower, certainly in an armchair, seeking some of the answers to life's societal problems but somehow ignoring

his relationship to the problems themselves. Others visualize the scientist as a pedigreed meddler, whose ambition and curiosity make him prone to juggle mankind into a shape which suits his speculations. There have been social scientists who were content merely with "counting the fireplugs in Ashtabula," as Harry Elmer Barnes once phrased it. There are also those who want to be the arbiters of future generations, turning their backs on the status quo as so much petrified tradition. The uninitiated, in the midst of this, is apt to find articulation by "discovering" Freud or Kinsey or by relying on panaceas, missing, all too often, the small voice of reason, when such exists.

It is a healthy sign therefore, that the social scientist continues to question his instruments, his values and his purposes. Actually, he is seldom in an armchair, much less in an ivory tower, since most scientists engage in field work endeavors, either for purposes of increasing awareness of problems or in the process of solving a problem through research techniques. He faces conservatism which does not appreciate the merits of social inquiry, and he is aware of the fact that as one who plays a defined role, he cannot easily isolate himself from his objectives. He cannot afford to be an escapist, surveying his territory from a safe distance. That his is a force for good may be conceded; that he is just as capable of foolery as the next fellow, testifies to his frailty while observing the human drama. Some are prompted to immediate solutions to current problems, others seek long-range goals, and while constituting a fraternity of sorts, as a middle-class group they represent a cross-section of human behavior with its constructiveness and some of its vagaries. The social scientist may be motivated by curiosity more than by love, and he recognizes that many, unskilled in the practice of eking out the social facts, are suffi-

ciently concerned with humanity to engage in reform activities, frequently unplanned and uncharted.

In this setting, all of society, including the observers, are witnesses, if not always participants, in the struggle for the ideals without which man cannot survive. In this connection, Father John LaFarge once said, "The divorce in practical life between religiously motivated love, on the one hand, and effective, organized, scientifically planned social and political action on the other, has had the tragic effect of stultifying both our religious love and our effective action. The two are so completely complementary that their separation is like the separation of soul and body."

SCIENCE AIDS REFORM

It would be reasonable to assume that love without planning might prove to be as sterile as planning without love. Ideally, the reformer should benefit from the painfully acquired insights of the scientist, just as the scientist may find in the voice of the reformer the articulation of the questions, perplexities and goals of a society which now finds itself in the center of a storm. Actually, the reformer does deal with facts, but often his facts are not sufficiently established or proven, and thus his actions do not always spell effective social reorganization. The social scientist, in gaining factual data, is a major resource, provided he makes his materials meaningful, useful and readily understandable. It is a commonplace among sociologists, social psychologists and cultural anthropologists, that there is intense disagreement concerning goals to be attained. Perhaps this is due in large measure to the individual personalities involved, but it is also accounted for by prejudices, axe-grinding and animosities. There is a tendency among observers of the human scene to inflict their own cultural biases onto whatever problems present themselves. It is a difficult but laudable ideal for

the social scientist to rise above himself and at the same time to be a participant observer of his own milieu. It is very difficult indeed for the layman, impatient with problems which cry out for solution, to appreciate the arduous task of wresting the social fact from mobile personalities in a complex environment.

Speaking in terms of the social scientist's role, he is asked to be both an objective observer and at the same time an artist, whose appreciation and understanding of humanity will throw light on his chosen problem. The specific research problem, of course, is usually modest in scope, and few, save the very great, are in a position to evaluate their own cultural milieu or an out-group milieu in more than very small, particular and limited segments. Since it is simple to find fault with the writers who extend their appraisals widely, such as Sorokin, Freud, Spengler and Dawson, these larger contributors take more criticism (ofttimes quite justified) than the modestly endowed student.

UNDERSTANDING NEEDED

Even the average worker in this field may be called upon to develop an artistic appreciation of his calling. Robert Redfield has pointed out that many of the classics in the field are virtually outside the strict canons of scientific procedure, yet some of these books have done more to stimulate the researcher, than the researcher himself. It is necessary, therefore, to cultivate in the scientist an appreciation and love of humanity. It is also essential to cultivate in the reformer an appreciation of the efforts made by the social scientist to gain social facts needed by the reformer. It is the grave responsibility of the social researcher to acquaint society, whether through teaching or writing, with methodology for analyzing social processes. It is essential that there be integrity, despite pressures.

Madge speaks of "the hope of some common ground that can unite the human race." (pp. 293-4) The student of human relations is aware of the fact that such hope, if to be realized, presupposes some degree of consensus. With divergent ideologies, such consensus must build itself around common aspirations. Ideologies in conflict, whether politically or economically or religiously oriented, suggest the role of social science to determine such facts as are relevant to the hopes and struggles of mankind. In a time when hate, suspicion and conflict have shaken the world into a state of pernicious anxiety, the attainment of research tools which will serve the needs of men is worthy of their highest talents and efforts. These are not easily won. To point out the inaccuracies of our thinkers is necessary in order to seek the residues of truth.

But such discovery of error is not enough. It requires the development of resources which will enable larger numbers of people to think through and evaluate their relationship to the problems which they face. We are just emerging from the confusion of a "brave new world" outlook, and finally some residue of truth emanates from the larger works of skilled writers who, like their predecessors, are able to make many errors in order to elucidate a few truths.

SALVAGING TRUTH

Much has developed in psychiatry since Freud, yet only by painstaking research and practice has the scientist been able to separate wheat from chaff. The passage of time and further scientific study have made it possible for the modern psychologist to utilize the materials relating to the unconscious without accepting Freud as an authority on religion, taboo or Moses. It is conceivable that even Kinsey's celebrated reports will eventually furnish data of

use to the student of sexual behavior, long after the people of fashion have devoured his writings for their amusement. Sorokin may have to undergo dilution before the core of sound theory is manageable, but meanwhile, that most erudite of social scientists will be the sport of panacea-minded readers and critics. Thus, the first of the opportunities afforded the scientist is that of sifting large amounts of data for ultimate usefulness.

A second task is that of maintaining a rightful individualism inherent in the dignity of man, while participating in the "belongingness" of the group. Today's tendency is to conform out of fear, thus sometimes forcing the would-be student of social thought and social action to yield to practices which meet with the highly competitive demands of Western society. Many research efforts are accomplished for the sake of prestige, ambition, salary and status. Often, in an attempt to keep up with those scientific Joneses, energy is channeled away from the intrinsic ability of the individual and steered toward winning a place in the sun. Both Ackoff and Madge have pointed out that not all research is worth the undertaking, and not all researchers have learned to consider their relationship to the work which they undertake.

A third opportunity is afforded the social scientist: to inculcate in students and readers an appreciation of life in both artistic and philosophic terms. Beyond the immediacy of a given research goal, there is a wider meaning revealed in the inherent nature of man himself. We cannot underestimate the effects of social inquiry, and because of this fact, one must consider the direction and purposiveness in one's efforts at such leadership. An erroneous conception of man's nature and his relation to his Creator frequently leads to highly distorted conclusions, which, while often containing important contribu-

tions, give rise to major difficulties, as has been noted in the case of Freud's earlier writings. Without sound philosophical premises, it is entirely possible to defeat efforts to benefit society, as in some formulations of Marxism. Added to this, one need only peruse current literature to find serious distortions, resulting from either an ignorance or an evasion of the ultimate destiny of man. It is therefore significant that the current trend toward quantitative measurement is ably thrown into focus by writers who have a larger frame of reference than the fragments of empirical research. To the degree that each holds a basic concept of man as a rational creature with an immortal soul, destined to glorify his Creator, we find the more embracing interpretations of the social scene challengingly expressed by such writers as Dawson, Furfey and LaFarge, as well as Toynbee, Sorokin and Redfield. These men are artists and philosophers, as well as capable social scientists. The time has now passed, happily, wherein it is necessary to be inartistic, amoral and irreligious, in order to claim recognition as being objective and scientific.

A fourth and final contribution of the social scientist lies in his own human relationships. In the end, we cannot possibly measure all truths, for some are not within the framework of research tools. We can, however, attempt to live out our lives in such manner that whatever we do in the furtherance of science, and for the benefit of mankind, we also accomplish as servants of God. It is incumbent upon those who would study facts, or find new facts, or delineate the already distilled knowledge, to communicate in such manner as to make these realities meaningful to the man who puts into social action the fruits of social investigation. It may yet be that the fears and anxieties which beset our generation shall give way to the slow, patient harvest of scientific truth.

BOOKS

A HISTORY OF THE ECUMENICAL MOVEMENT: 1517-1948.—Edited by Ruth Rouse and Stephan Neill. Westminster Press, Philadelphia, 1954, xxiv, 822 pp. \$9.00.

For purposes of this unofficial history, sponsored by the Ecumenical Institute, World Council of Churches, the Movement includes "efforts to secure 1. cooperation between Christians . . . 2. cooperation between the several Churches and confessions, 3. union or reunion of the separated Churches, 4. full and final restoration of the unity of all Christians."

In their respective journals historians and theologians will appraise this account by fifteen authors of the efforts of Christians (however defined) and confessions (however described) to constitute a Church, considered as not yet existing, and to achieve a unity deemed awaiting construction. Readers of SOCIAL ORDER are concerned chiefly with thought and activity within the Ecumenical Movement bearing on economic justice, international organization, law and social institutions.

The volume under review cannot satisfy that concern, probably because no coherent social philosophy is present in ecumenical circles, possibly (the suspicion lingers on reading the book) because such issues interest ecumenical leaders only as a means to promote church unity and advance Protestant evangelism. Certainly no basis is indicated for the collaboration of Christians for temporal objectives which would leave aside all dogmatic discussion of church unity—the type of collaboration between Protestants and Catholics desired by Cardinal Stritch in his pastoral letter issued prior to the Evanston Assembly of the World Council.

Students of social history will find in this volume a first-rate account of the Carnegie-sponsored World Alliance of International Friendship through the Churches and of the Universal Christian Council for Life and Work which fused with the Faith and Order Movement, an

organization devoted exclusively to church unity, to form the World Council of Churches. Dr. Nils Ehrenstrom reports with rare insight the optimistic mood, with its expectation of permanent peace following World War I. At the Stockholm Conference, 1925, Anglo-Saxon advocates of the social gospel, for whom the Kingdom of God was a form of social organization, first encountered the pessimism of continental theologians, sure that God had not made man the station-master of history. The years that followed brought a deepening of theological thinking as political religions rose to challenge the vacuities of liberalism. The basis of the Christian community became a central preoccupation, and the role of the state in human affairs was a topic of soul searching (and inconclusive discussion) in ecumenical circles as the totalitarian threat increased. The Oxford Conference of 1937 was the reflection of this mood; the names of Barth and Niebuhr are the familiar symbols.

The chapter on World Council origins to its formal constitution at the Amsterdam Assembly, 1948, is supplied by Dr. W. A. Visser t'Hooft, its general secretary. The account is informed but disappointingly superficial. No explanation is offered for the roots of social attitudes which equated communism and capitalism in the much-publicized report, nor (in an account written in 1953) is the menace of communism to the Ecumenical Movement indicated. Indeed, the judgment of the World Council on the historical reality popularly known as communism with its center of power in the U.S.S.R. is strangely unclear.

Interest is increased by incidental information on the missionary movement of modern Protestantism, the Student Christian Federation, the tantalizing tentative relations of Orthodoxy with the World Council and the attitude of Catholicism to the organized ecumenical movement. Oliver Stratford Tomkins introduces his chapter on this last point accurately enough: "The relationship of the Roman

Catholic Church to all other Christians is regulated by the belief that it alone is the One, Holy, Catholic and Apostolic Church founded by Jesus Christ and witnessed to in the Creeds."

FRANCIS J. CORLEY, S.J.

THE CHURCH AND SOCIAL RESPONSIBILITY.—Edited by J. Richard Spann. Abingdon-Cokesbury, Nashville, 1953, 272 pp. \$2.75.

This book is divided into four parts: 1. foundations of personal and social responsibilities, 2. relationships between personal responsibilities and the community, 3. the relationship between the church and economic order, 4. the relationship between the church and political order. Each of the fifteen chapters in the book is the work of a specialist, representative of American Protestantism and also of diverse social philosophies. However, all are convinced that the affairs of society have their moral aspect. None thinks that religion should be separated from politics and economics. To this extent the title of the book is justified.

The aim of the book seems to be to furnish people with a general survey of problems which are disturbing social order and to stir up social consciousness. Though the survey is general, it is still unwise to suggest that the depression of 1929 was primarily due to failure of consumer spending, as George Hedley seems to do. (p. 132) At least it should be made clear that his opinion is contrary to the general agreement of economists. Nevertheless, the editor and authors of this book are to be congratulated for insisting on the moral aspects of human relationships in all spheres and for stimulating people to better the social order.

THOMAS F. CONNERY, S.J.
St. Mary of the Lake Seminary

CHRISTIANITY, DIPLOMACY AND WAR.—By Herbert Butterfield. Abingdon-Cokesbury, Nashville, 1953, 125 pp. \$1.75.

Are we, after all, rather like the Pharisees? Herbert Butterfield, an eminent historian, seems to think so and careful, ob-

jective analysis bears him out. Whether or not all agree with his conclusion, he does make a logical case against "wars for righteousness" and unlimited warfare. He reviews the world situation through historical method and exposes us all. No country can honestly roll its eyes toward heaven and point an accusing finger at the sinner.

There can be no question that he writes with authority on history. In this book he asks governments for honest diplomatic relations and begs Christians to have Christianity enough to believe in the forgiveness of sin and a God who will do the final judging.

CATHERINE ROBERTS

AMERICA'S WAY IN CHURCH, STATE AND SOCIETY.—By Joseph Martin Dawson. Macmillan, New York, 1953, 170 pp. \$2.50.

Beginning with the struggle of Roger Williams and his friends for religious freedom, the author, a Baptist and a member of the Religious Liberty department of the National Council of Churches, unfolds his thesis that complete and absolute separation of church and state is the true solution for perfect harmony among all the various creeds that exist in America.

If the reader is interested in a jet-plane trip through the religious, political, social, economic and moral history of America, he will find it here. The book is challenging in that it will probably spur the discriminating reader to other sources for an objective handling of any of the dozen major issues touched upon here.

ROBERT NILON, S.J.
St. Marys, Kansas

FREEDOM AND PUBLIC EDUCATION.—Edited by Ernest O. Melby and Morton Puner. Praeger, New York, 1953, 10, 314 pp. \$4.40.

Currently education is freighted with fears and conflicts at practically every level. Evidences of the turmoil are easily garnered from professional literature, editorials and discussions of all types among

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the academic personnel. As an attempt to help clear the air, Melby and Puner have gathered together statements of leaders in American education, thought and community life, using their writings and addresses to explain modern education, why it is under attack, who the attackers are and what can be done to help secure better education. This volume serves as a ready handbook for reference. The teacher of education as well as the professor of sociology will find it a useful tool.

TRAFFORD P. MAHER, S.J.
Saint Louis University

THE DEVELOPMENT OF NEGRO RELIGION.—By Ruby F. Johnston. Philosophical Library, New York, 1954, xxi, 202 pp. \$3.00.

This readable study of religion in Negro Protestant America is less technical than the author's previous book, *The Religion of Negro Protestants*, but it contains an adequate presentation of its underlying methodology. An interesting antinomy between the eschatological and sociological goals of religious striving permeates the book, which seems influenced also by Dr. Sorokin's analysis of religion's difficulty in leavening our sensate culture.

Close observation and good reporting help compensate for the too narrow base of field investigation; bibliography is found only in the footnotes. The study has value as a stimulus to further work.

FRANCIS D. JOHNSON, S.J.
West Baden College

PROTESTANTISM IN AMERICA. — By Jerald C. Brauer. Westminster Press, Philadelphia, 1953, 307 pp. \$3.50.

It is a commentary on historical surveys of religion in America that the best way to point out the value of the present book is to note the common faults it avoids. It does not equate American religion with white Protestantism. It has no imperceptive chapter on American Catholicism. Its presentation of Protestantism is not colored by the author's theological beliefs. It depicts not only Protestantism's triumphs but also its failures and shortcomings.

In the present poor state of our historical literature on the Christian Churches in America, the book, necessarily based on that literature, reflects its deficiencies. And it would be wrong to expect the book to add new material to our present knowledge. Questions can be raised over Professor Brauer's selection of details and the validity of his interpretations. But all in all, he has produced a noteworthy survey of the history of American Protestantism.

FRANCIS X. CURRAN, S.J.
Church of St. Francis Xavier
New York, N. Y.

CATHOLICISM IN AMERICA: A Series of Articles from *The Commonweal*.—Harcourt, Brace, New York, 1954, 242 pp. \$3.75.

The complacent American Catholic who adheres to the "God's in His Heaven, all's right with the Church" position will find little reassurance in this profoundly disturbing book: seventeen provocative essays (fifteen by Catholic laymen, one by a Jew, one by a Protestant) which originally appeared in the "liberal" Catholic weekly, *The Commonweal*, during 1953. It will be welcomed, however, by the growing number of those within the Church who feel that intelligent, enlightened self-criticism can only lead to better things; not the least of which will be the dispelling of some fears which beset many non-Catholic Americans and find expression in the writings of a Blanshard and the formation of a POAU.

The central thesis is to be found in the title essay, by William P. Clancy, which insists that American Catholics accept Maritain's distinction of the planes on which Christians can act in the world: the temporal, the spiritual and the "mixed." From this distinction arise the strictures against Catholic separatism in the United States, the "ghetto mentality," which make up a great portion of the book.

Attempts by zealous, well-meaning, but basically anti-intellectual Catholic groups and individuals to impose their peculiar brand of censorship on various art forms and entertainment media: books, plays and movies, receive rather harsh treatment at

the hands of a number of contributors. Walter Kerr's delightful essay "Movies," by the way, is well worth the price of the complete volume. The problem of Catholic education is surveyed by Joseph E. Cunneen. Many Catholics will disagree when he questions the wisdom of the "every Catholic child in a Catholic school" thesis and pleads for greater Catholic support of the public schools. James O'Gara says some unkind things about Catholic isolationists and Joseph M. Duffy, Jr., bemoans the present state of clergy-laity relations among American Catholics.

If an impression is being given that the general tone of the book is negative, that is my belief. The most positive statements are in Ed Marciniak's, "Catholics and Social Reform" and in Ed Willock's survey of "Catholic Radicalism." Sadly enough, too many Catholics in this country, however, look upon the Catholic social reformer and the Catholic radical as belonging to the "lunatic fringe" among us.

The negative criticism which predominates in *Catholicism in America* in no way makes that criticism less valid. Most of the things said in this book needed to be said—and it is particularly appropriate that, in this age of increasing lay participation in the life and work of the Church, they have been said by active Catholic laymen. This is an important book, and every Catholic seriously concerned with the present and the future of the Church in the United States should read it. Finally, every essay in it is beautifully written, and beautiful writing has not been the hallmark of Catholic literary production in this country. For that reason alone, if nothing else, it should merit the attention of the literate.

STEPHEN P. RYAN
Xavier University
New Orleans, La.

THE CATHOLIC CHURCH AND THE RACE QUESTION.—By Yves M. J. Congar, O.P. Columbia University Press, New York, 1953, 62 pp. \$40.

This little work leaves a distinct impression that the last word on the subject remains to be said.

In the "Christian Assertions" on the unity and dignity of human nature, Congar

quotes Tennyson and refers to several Pauline comments on the unity of the Divine nature, to Soloviev, to two brief sentences of St. John and St. Matthew and a phrase of Benedict XV. Then come two-and-a-half pages on anti-Semitism and four-and-a-half on racism in the Bible.

The section on practice is quite inadequate. Little is said of colonial policy and exploitation by the European powers, there is a white-washing of South African actualities (accompanied by an emphasis on "evolving" and a queasiness on the obligation of brotherly aid and civic initiative) and a distorted view of developments among American Catholics. (For example, "In practice, there are very few mixed parishes," p. 49, is incorrect.)

Unesco will hardly improve its reputation among American Catholics or adequately state the position of the Catholic Church satisfactorily to those engaged in race relations work by issuing such melanges as this. Had someone like Father John LaFarge, S.J., whose works are missing from the bibliographies, balanced the data and filled out the survey, this work might make a constructive contribution.

RAYMOND BERNARD, S.J.

GROUP DYNAMICS: Research and Theory.—By Dorwin Cartwright and Alvin Zander. Row, Peterson, New York, 1953, xiii, 642 pp. \$6.00.

Some social scientist has compared sociologists and psychologists to two crews of engineers tunneling under the same mountain without consulting each other on plans and results—and therefore never meeting.

As an effort to tunnel through the mountainous problems of social relations, the present book represents an actual meeting and pooling of information by social psychologists and sociologists interested in group relations.

Doctors Cartwright and Zander, both of the staff of the Research Center for Group Dynamics at the University of Michigan, have assembled in this volume the major contributions of social scientists to the study of group unity ("cohesiveness"), social pressures and group standards, leadership problems, power-structure relations and the problems of communication and cooperation within groups.

Much research in these areas, collected systematically here for the first time, has been done by teams of sociologists and social psychologists. Thus they represent the latest in the many-sided, interdisciplinary approach necessary for full scientific analysis of group life.

Besides presenting the actual research reports, the present book contains a valuable series of introductory essays done by the two editors. These quite competently analyze the main theoretical problems involved in research into the various aspects of group life. Taken together, they comprise the book's most significant contribution to social science—a unified theory of group behavior that pulls together and integrates the scattered findings of empirical research up to the present.

ALBERT S. FOLEY, S.J.
Spring Hill College, Mobile

PSYCHOANALYSIS AND PERSONALITY:

A Dynamic Theory of Normal Personality.—By Joseph Nuttin. Sheed and Ward, New York, 1953, xiv, 310 pp. \$4.00.

This work by one of Europe's leading psychologists merits the serious attention of social scientists. The influx of psychoanalytical concepts is now felt in every field. What is needed, therefore, is not inept acceptance nor blind rejection, but understanding and evaluation.

In the introduction, Father Nuttin presents a preliminary survey of Freudian psychoanalysis, its development, its extension into a philosophy of culture and its therapeutic method. Part I contains an evaluation of psychoanalysis "as a science and as a philosophy of man," as psychotherapy and as the psychology of the unconscious (depth-psychology). In Part II, the author develops his own "dynamic theory" of normal personality in which he presents the psyche as an autonomous, dynamically constructive principle in itself. A brief treatment of Adler's position is given in an appendix, and a twenty-page annotated bibliography supplies the reader with an excellent introduction to literature in the field.

This review must do less than justice to the succinct richness of a remarkable study. Particularly in Part II, the groundwork is laid for the long overdue rapprochement between "traditional" and "modern" psychology. This is a hopeful start, encouraging us to believe that there is some chance that sane realism will eventually triumph over the *parti pris* of the schools.

FUNDAMENTAL PSYCHIATRY.—By John R. Cavanaugh and James B. McGoldrick, S.J. Bruce, Milwaukee, 1953, xi, 582 pp. \$5.50.

The authors, a Jesuit priest and a qualified psychiatrist, wished to write a fundamental psychiatry *with a soul*. To do this novel thing, they give an account of what constitutes the normal, outlining and briefly expounding the unity that is man as an inviolable and precious person, with understanding, will and emotions. These last are more fully discussed. Thus they give the basis for their work—man, as discovered to be in fact by scholastic philosophy. Obviously, *this* is a creature that psychiatry, till now, has little known.

Thus, the authors come to sharp grips with Freud as the arch-exponent and pioneer in psychiatry. They renounce him, his *pansexual* interpretations, his materialistic theorizings and his theory of the unconscious, outlining Pius XII's teachings on these points.

To build their own structure of theory and practice, they announce *marginal consciousness* as the area where, repressed, lurk the dynamic forces which can and do manifest themselves in deviations from the normal, in the mental illnesses of man.

In this area things are not totally beyond recall. The author's theory of *marginal consciousness* is vaguely—could it be positively?—reminiscent of Augustine's theorizings, as in the *De Trinitate* (XI,3 sqq., XI,7), on memory in man and on the power of man's will to recall from that murky treasure house the events and stimuli which he has experienced. Maybe, too, they are returning to the *actus primo-primi* of the moral theologians, though I do not recall that the authors explicitly refer to them. At any rate, with a theory that hangs together, with numerous examples

which they selected as untrammelled by antecedent psychiatric treatment so as to be quite indoctrinated, they proceed to set forth the necessary itemizations of maladies, symptoms and techniques, so that the learner may become competent in the language, ideas and things of psychiatric practice.

Obviously the authors give substantial and objective value to truth, to religion, to values. They gladly recognize God and immortality of the spirit of man. They thus add one more pointed contribution to that growing stream of writing on psychiatry that today is insisting solidly and skillfully on the full man and the true man, even when he is a sick man. They help to fill out the enormous gap—the complete absence of a true picture of man—which orthodoxy encounters when it has in the past studied psychiatry.

BAKEWELL MORRISON, S.J.
St. Louis University

IT'S GOOD TO BE BLACK.—By Ruby Berkley Goodwin. Doubleday, Garden City, New York, 1953, 256 pp. \$3.50.

Outside textbooks, where he is little more than a statistic, the Negro is a warm-hearted, affable, family-loving, religious-minded, patient and courageous person with his due share of faults and weaknesses. Mrs. Goodwin's well written autobiography of childhood and adolescence, worthless scientifically, is valuable (if for no other reason) for putting flesh and blood on cold scientific bones.

Her eagerness to reorient her people's attitudes—witness the title—leads her to excesses at times: "... I felt genuinely sorry for everybody in the world lighter than the brown pair of Red Goose shoes laced on my dancing feet."

I don't think either Negroes or whites will agree with this statement.

HILTON L. RIVET, S.J.
St. Mary's College

THE GOLDEN DOOR: The Irony of Our Immigration Policy.—By J. Campbell Bruce. Random House, New York, 1954, 244 pp. \$3.75.

Irritated, not without reason, at inequities in U. S. immigration law and administration, Mr. Bruce of the San Francisco

Chronicle stirringly indicts prevailing policies, focusing blame on the Immigration and Nationality Act of 1952 which codified many existing provisions and became law only over presidential veto.

To illustrate his criticisms, the author presents in readable fashion numerous cases involving inequities. Mr. Bruce believes we missed a chance in 1952 to eliminate certain longstanding immigration provisions inconsistent with best American traditions. He regrets, as does this reviewer, unnecessary delay in granting immigrant visas, scores unwarranted affronts to visiting aliens. Only xenophobes and chauvinists would disagree.

But the book has limitations, some quite significant. It gives little historical perspective on immigration policy. The cases cited must be supplemented by congressional hearings, senate and house reports, debates in Congress, *Federal Register* regulations, comparative texts of old and new laws, additional case histories. Nor will articles on visiting scientists' visa troubles suffice. Explanatory statements by responsible officers of the Department of State are also needed.

Certain points, moreover, should have received more attention even in a popular book. Brief reference to abolition of "race" as a bar to immigration and nationality does less than justice to a historic action. Assigning quotas to *all* areas of the world was an affirmation of belief in human brotherhood which merited extended comment. The provision reuniting, on a non-quota basis, spouses and children of U. S. citizens regardless of race or nationality has significance undiscernible in these pages. It is hardly impartial evaluation merely to stress the regrettable "mortgaging of quotas" provision of the Displaced Persons Act, while neglecting achievements under the DP resettlement program. Perhaps the author is on safer ground when he notes that multiplication of bothersome restrictions is not in itself security insurance against communist infiltration. Clever subversives know the art of jumping barriers.

Yet this work has a place in immigration literature. It points up inconsistencies needing legislative and administrative remedy and provisions requiring reconsideration. Mr. Bruce's criticisms will be shared

by those who believe that America's spirit is essentially friendly and outgoing, not restrictive, racist or unduly suspicious.

WILLIAM J. GIBBONS

Baltimore, Md.

GROUPS IN HARMONY AND TENSION.

By Muzafer Sherif and Carolyn Sherif.
Harper, New York, xiii, 316 pp. \$3.50.

This is an important book in the field of social psychology. It gives a careful analysis of race relations within and between groups and in so doing includes the salient features of works on race relations and collective behavior. Attention is given to the effects of the inter-group setting without losing sight of intragroup processes and the properties that individuals bring to the interaction process.

The approach is theoretical. The implications of literature in the field are utilized, and the conclusions drawn are put to an experimental test fully described here. It is an attempt, through these studies, to understand the underlying factors producing friction and tensions between human groupings, with the aim of carrying the lessons learned to the study of integration.

THEO M. SHEA
Saint Louis University

RENEWING OUR CITIES.—By Miles L. Colean. The Twentieth Century Fund, New York, 1953, vi, 181 pp. \$2.50.

Renewing Our Cities confines itself to the physical aspects of urban maintenance and renewal, the traffic problem, the numerous obstacles to slum clearing, to new developments, both legal and financial, and the absolute necessity for long-range, comprehensive planning and zoning to realize the highest potentialities of the city. Such planning should extend beyond the arbitrary limits of the central city to include any satellite cities and suburbs lying within the metropolitan area.

The flight to the suburbs weakens all major cities by taking out resources and revenues. Yet the demand for in-town services is not thereby reduced; it is actually increased. Greater burdens are placed on transportation facilities, roads to and from the suburbs and terminal parking

areas. Examples of successful plans are presented with insistence that what works in one situation may not work in another. The author suggests a general overall plan for renewal, but insists that if any plan is to be effective, there must be voluntary and sustained effort by an aroused citizenry. The study is sober, realistic, constructive, and eminently worth reading by anyone interested in urban problems.

JOSEPH M. FALLON, S.J.
Weston College

THE MATURE WOMAN: Her Richest Years.—By Dr. Anna K. Daniels. Prentice-Hall, New York, 1953, ix, 237 pp. \$3.95.

The title of Dr. Daniel's book promises an analysis, or at least a description, of maturity as the richest period in a woman's life; unfortunately, the book falls short of that goal. Designed as a revelation of unfounded fears in menopause and a practical guide-book to building a well-balanced life, the book, with few case studies and still fewer authentications for generalizations, gives nothing more than thirteen jagged chapters on how to make love and life more interesting.

Although there are concepts on love, marriage and changes in life to which common sense will attest, there are several serious errors in interpretation of scientific research. For example, there is free use of the term "instinct" which modern psychology long ago rejected, the presumption that human males lack the "homing instinct" and thus have difficulty in monogamous marriage (she assumes Kinsey *proves* this), the assumption from folklore that the human male has innate tendencies away from marriage and toward infidelity simply because he finds the responsibilities of marriage trying.

There is always the danger in such a book that the reader will be frightened by the proliferation of data, the "do's and don'ts," underlying success and failure in marriage. This book is no exception. Dr. Daniel's list of *ten types* of people who should not marry is a highly questionable one, inasmuch as every human being is a liability in any relationship simply because he is a human being.

In short, the endless repetition of clichés, the questionable interpretation of data from psychology and psychiatry and the inadequate proof from clinical reports far outweigh the common-sense material.

ANITA YOURGLICH
Seattle University

AN INTRODUCTION TO FAMILY RELATIONSHIPS.—By Mollie and Russell Smart. Saunders, Philadelphia, 1953, xii, 317 pp. \$3.75.

Writing for underclassmen, these faculty members of the Department of Child Development and Family Relationships at Cornell University present in simple language their convictions about the vital social significance of the family. A basic moral and spiritual climate is maintained throughout the content selection: sources of behavior, parents and children, brothers and sisters, friends and associates, husbands and wives. The importance placed on shared experiences ("a child is a joint venture, joint responsibility, joint privilege," p. 72), plus the satisfying exposition of the beauty of family living, emphasizes a sane, courageous attitude.

Since the work parallels studies by Bossard, Jenkins, Gesell, Vincent, this book, too, will be valuable as reference in courses related to the socialization of the American child.

SISTER MARY AQUINICE, O.P.
Rosary College, River Forest, Ill.

WOMEN IN THE MODERN WORLD: Their Education and Their Dilemmas.—By Mirra Komarovsky. Little, Brown, Boston, 1953, xv, 319 pp. \$4.00.

Dr. Komarovsky writes of the college woman's place in society and the goal of her education. This is seen in relation to social attitudes which at any given time cannot be controlled by the college. War, for example, alters the feminine as well as the masculine role, increasing marriage and birth rates as well as the demand for woman's work outside the home.

Psychoanalysis is briefly considered. While the Catholic standpoint is not given, fallacies in Freudian psychiatry are shown.

All generalizations are supported by excerpts from scientific studies or data gained from class discussion. The author considers the case of the girl who has specialized in courses pertaining directly to the role of wife and mother. Such a girl may find this preparation excellent, or she may discover that her husband and children are interested in broad social questions. She may regret her lack of preparation for professional work or a place in industry. No educational policy can be geared to meet all contingencies.

Today many young graduates marry, support themselves and aid their husbands who are completing professional study. Not only the husband's attitude toward his wife contributing to the support of the family but that of the community is important.

Woman's education cannot be considered apart from that of men. Men, as well as women, must be shown the importance of home-making and that success is furthered by a liberal education. Preparation for a profession on the undergraduate level, of necessity, limits the opportunity for a liberal education. The question with which the college is faced is the proper proportion of each.

GLADYS SELLEW
Rosary College

PARENT AND CHILD.—By James H. S. Bossard. University of Pennsylvania Press, Philadelphia, 1953, 308 pp. \$3.00.

Criticizing the short-cut and statistical procedures in the study of human behavior, Dr. Bossard, a sociologist and director of the Carter Foundation at the University of Pennsylvania, sets out to study the commonplace in parent-child relationships as the most productive way to obtain accurate knowledge.

The book brings together new and interesting research on child development. There are interesting observations on the relationship of child development and such factors as the large-family system, sequence of parents, interclass marriage, overage parents, domestic animals, childhood visiting and rites of passage. Each chapter ends with a helpful summary.

Since the various topics are pilot studies,

evidence is rather suggestive than conclusive. The topics do not appear as a coherent whole in view of the fact that they are often individual studies and residual topics not covered in the author's two previous important monographs, *The Sociology of Child Development* and *Ritual in Family Living*. There are some objections to values posed in some of the chapters.

CHESTER A. JURCAK
Duquesne University

THE MARRIAGE HANDBOOK.—By Judson T. and Mary Landis. Prentice-Hall, New York, 1953, xii, 521 pp. \$4.95.

This second edition of *Building a Successful Marriage* highlights problems of lay readers in its scope of pre-marital and marital topics. Collegians in marriage courses also will find the practical Landis contribution an asset. An emphasis on maturity in married love and recognition that "marriage is a commitment binding both partners to permanent cooperation and offering no escape clause" (p. 12) are samples of many sane conclusions drawn from the current research on courtship and marriage adjustment.

In attempting to cover the often diverse opinions of readers interested in marriage factors, however, moral relativity (contraception) emerges in the discussion of family planning. (pp. 207ff.) This conclusion needs closer scrutiny: "Catholic couples who follow the teachings of the Church on birth control are under pressure to have children and to have them early in marriage." (p. 381) Except for such distortions *The Marriage Handbook* will be useful in the family library and in the college.

SISTER MARY AQUINCE, O.P.
Rosary College

THE INTIMATE LIFE.—By J. Norval Geldenhuys. Philosophical Library, New York, 1952, 96 pp. \$2.75.

Sufficient sex instruction for newly married couples is the aim of this practical, up-to-date handbook—a thumb-nail sketch of Christian sex life in 96 pages.

Slanted toward a non-Catholic audience, the book's value lies in the elevated reli-

gious tone with which it treats of sexual problems, the detailed descriptions by doctors of the marital act, and finally, the explanation of rhythm and the natural period of infertility as a legitimate means of birth control.

From the Catholic viewpoint, the marital act is described in too much detail. This runs counter to Catholic directives which aim at sufficient knowledge, but at the same time caution that something is to be left to nature and personal initiative.

A second strong objection to the book is that it tolerates the use of contraceptives as a "legitimate extraordinary means for extraordinary circumstances." Here the author falters in his otherwise wholesome book, and does not adequately safeguard the primary end of marriage, the procreation of children.

MARITAL INFIDELITY.—By Frank S. Caprio, M.D. Citadel Press, New York, 1953, ix, 272 pp. \$3.50.

This book presents the same tedious dilemma: if it is approved, moral principles are sacrificed; if it is denied approval, psychiatry, by implication, is condemned.

It is quite true that psychiatric problems cannot be solved by reading the Ten Commandments. At the same time, contemporary psychiatry should not be unfaithful to the moral law.

The author's purpose is laudable—to educate the reader regarding some of the unconscious motivating factors involved in the problem of infidelity, with the hope that this knowledge may serve as a deterrent to unnecessary divorces, thus contributing toward the unity and preservation of family life.

But it is not permitted to deny infidelity in order to preserve a marriage; the end does not justify the means. If there has been infidelity and a subsequent sex-failure in a marriage, and if psychiatric help cannot produce true forgiveness and restore harmony, the conclusion is not warranted that married people should separate and make a fresh start on a healthier basis with a new partner.

It is deplorable that infidelity should be a major cause of the ever-increasing di-

orce rate which has already reached the alarming proportion of one divorce in every three marriages. But it is silly to repudiate the moral law in order to try to save the marriage institution.

JOHN J. O'CONNOR
Georgetown University

SOCIAL RESPONSIBILITY AND STRIKES.

—By Neil W. Chamberlain. Harper, New York, 1953, xi, 293 pp. \$4.00.

The author's primary purpose was to study the nature of social responsibility freed from ethical or moral connotation, while fully recognizing that "personal morality is so important an ingredient of any society that one cannot do without it if he would." Distinction is made between *moral*, *social*, and *legal* rights as well as sanctions. Social responsibility is thus defined as an *inescapable* obligation enforceable by social sanctions which compels one so to exercise private authority or rights that the performance of correlative obligation does not frustrate others' rights.

Since social responsibility of management and labor, especially in strikes involving the public, is imposed by force of public opinion, the nature, influence and actual and potential effects on management and labor were evaluated. The thesis that sanctions available are relatively effective as assurance of social responsibility in critical strike situations was disproven. Direct sanctions of the strike-affected public—loss of community good will, pressures from within their own families, economic influences brought to bear by customers and suppliers—and indirect sanctions of third parties—public officials, press, other unions and management and spiritual leaders—were found wanting. Case studies of sanctions applied to a strike at a public utility and a firm dominant in a community's employment point up this conclusion. Finally, legal sanctions, such as mediation, fact-finding, injunctions, seizures and compulsory arbitration were found to be either ineffectual in continuing the flow of essential goods and services or threatening the basic voluntarism of our union-management relationships.

In conclusion the author offers the novel but not new so-called statutory or non-stoppage strike as one of the more prefer-

able substitutes for the work stoppage strike that critically involves a public. The statutory nonstoppage strike would take place by governmental order whenever a threatening normal strike would be too detrimental to the public welfare. The status quo of operations, production, prices and employment would continue. Workers' income would be reduced by fifty per cent, and returns to the company to out-of-pocket expenses plus one-half of fixed costs. Any surplus would be paid into the public treasury. Negotiations would continue until the parties agreed to a settlement. Then the statutory strike would be terminated.

This penetrating analysis of social responsibility as a means of settling critical strikes—one of the most perplexing problems of union-management relations—and the suggestion of the substitute statutory non-stoppage strike come as an invaluable aid to the expert and layman interested in solving the industrial-relations problem.

JEROME L. TONER, O.S.B.
St. Martin's College
Olympia, Wash.

COLLECTIVE BARGAINING: Negotiations and Agreements.—By Selwyn H. Torff. McGraw-Hill, New York, 1953, ix, 323 pp. \$5.50.

CASE STUDIES IN COLLECTIVE BARGAINING.—By Walter Hull Carpenter, Jr. Prentice-Hall, New York, 1953, xii, 465 pp. \$4.95.

COLLECTIVE BARGAINING: Principles and Cases.—By John T. Dunlop and James J. Healy. Richard D. Irwin, 1953, xv, 511 pp. \$6.00.

The author of a collective-bargaining text is usually torn between the needs of participants at the bargaining table and of undergraduates. Trying to attract both audiences is an unrewarding task which may satisfy no one. All three authors whose books are reviewed here fall into both categories, with varying degrees of success.

Mr. Torff is a member of a Chicago law firm whose clients are primarily employers. His book stresses the legal aspects of collective bargaining, both as to historical background and present-day subject-matter. Management and labor arguments on the

"economic" and "noneconomic" issues in negotiations are followed by the author's appraisal of their validity. Procedures for administration and enforcement of agreements round out the discussion. The uninitiated layman will find some of the chapters rather rough going, particularly those on the "economic" issues. Every bargaining issue is touched upon, but probably to avoid expansion of the book beyond manageable proportions, the unhappy method of outlining predominates. No case material appears.

Mr. Carpenter is associated with Babson Institute of Business Administration. His case studies portray both historical and current situations in collective bargaining, ranging from the problems in organizing the steel industry in 1936 to a consideration of recent grievances arising under a "Model Company" collective bargaining agreement. In his introductory analysis of subject-matter which subsequent cases illustrate, Carpenter identifies himself with the school which looks upon the union as an outsider in the relationship between an employer and his employees. As a matter of fact, the management-worker-union relationship is pictured as a triangle with management and union vying for the worker's loyalty. The cases are well chosen to illustrate the basic premise that a union appears and grievances arise because of management's failure in the human-relations area. The bibliography which concludes each chapter is a valuable tool for the instructor.

Mr. Healy has collaborated on a long awaited revision of Mr. Dunlop's book on collective bargaining, which first appeared in 1949. The book has been improved by adding a chapter on contract negotiation and the role of the strike-threat in the process. Some outdated cases have been dropped and replaced by current material. Although too much space seems to be devoted to the problem of seniority and too little to discipline and discharge, this casebook gives the student a realistic picture of the types of problems which require an arbitrator's solution. The absence of the solutions will bother students, but the instructor is now armed with an answer-manual. The danger of a casebook based almost exclusively on arbitration cases is that the student is not likely to get a true picture

of the grievance-handling process, since 95 per cent of the grievances which arise under the contract never reach the arbitration stage.

It is easy to criticize books on collective bargaining because the vast and ever-growing subject-matter of negotiation and administration of labor agreements makes it impossible to cover the entire field in one book of manageable size. For this reason the case method seems preferable as a teaching device. The demands this makes on the instructor, however, are heavy and in the hands of an inexperienced teacher can be far from satisfactory. Students should leave a course in collective bargaining with the realization that in such a dynamic field many of the "principles" they learn in class will require drastic revision when they are faced with the practical realities of the bargaining table. Any one of the books herein reviewed should accomplish that purpose.

GLADYS W. GRUENBERG
St. Louis University

WHITE COLLAR.—By C. Wright Mills.
Oxford University Press, New York,
1951, xx, 378 pp. \$6.00.

This major study of the present position and prospects of American white collar workers is neither an economic analysis nor a sociological survey, but rather an investigation from the standpoint of the social psychologist.

After an opening section on the Old Middle Classes, Mills turns to the new in his major section on White Collar Worlds. These are presented in portrayals of the managerial categories, the professions, hired brains and technology, the sales people of a thousand varieties, the office and its hierarchy. A third book of chapters analyzes current significances attached to work itself, to status and prestige, to success in its manifold conceptions. His concluding chapters, "Ways of Power," attempt appraisal of future trends from present aspects and particularized aspirations of various groups within the mass. Their organizations (there are five good chapters on White Collar Unionism) and their mentalities, their lack of political orientation and their paradoxical individualistic uniformity make any serious fore-

cast of the future of that middle class a hazardous prognostication.

The book will be worthwhile for social science students. It will disappoint those who are looking for clean-cut conclusions. But it contains a wealth of factual information gathered by a long-time student of the neglected problems of white collars, although imbedded in much that is subjective speculation and impressionistic writing. Those who dislike Veblen will not be inclined to enjoy Mills: there is much similarity.

MORTIMER H. GAVIN, S.J.
Boston College

EFFECTIVE USE OF OLDER WORKERS.—

By Elizabeth Llewellyn Breckenridge.
Wilcox and Follett, Chicago, 1953, xiv,
224 pp. \$4.00.

This book describes and discusses practices of certain companies in employing and retiring older workers. Ninety companies participated in the survey, 86 others contributed additional information or opinions. The companies selected had been especially active in this problem area and had tried various methods of hiring, using and retiring older people. The book is not, therefore, a description of the general situation in the United States but a collection of the experiences in companies that have done most experimenting.

The underlying thesis of the study is that "we cannot surrender our faith in work as a guarantee of personal independence," (p. 20) and its "primary aim is to give practical help to management." (p. 32)

There is a chapter on hiring the older worker, a half dozen chapters on keeping workers effective as they grow older and several chapters on how to retire workers. The difficulties and failures of some companies are noted, but the emphasis is on the successful experiences. For example, with regard to the key issue of whether a fixed or a flexible retirement age should be used by a company, the author gives all the arguments for the former, but presents in detail the experiences of companies using the latter, and concludes:

... a selective plan is usually feasible.

The companies which reported flexible practices were found in many different

kinds of industries, some unionized, some not, some big, some small. Almost uniformly, these companies say they have no substantial difficulty in administering their plans. (p. 199)

This book is one of the first products to come from the long-range program of research which is being carried on at the University of Chicago into the problems of an aging population. The author warns that "our comments are tentative. We do not regard this summary as final or perfect. The material collected was too scanty and superficial to reach more definite judgments."

Nevertheless, coming early in this new field the book has considerable usefulness. It is a small flashlight guide in the pre-dawn darkness.

JOSEPH M. BECKER, S.J.
I. S. O.

REHABILITATION OF THE OLDER

WORKER.—Wilma Donahue, James Rea, Jr., and Roger B. Barry, eds. University of Michigan Press, Ann Arbor, Michigan, 1953, 200 pp. \$3.25.

The American population is growing older. The percentage of persons over 65 has about doubled in fifty years, but their number in the labor force has decreased by one-third. Yet most of these people still depend upon wages for income. The reason for their unemployment: industry's reluctance to hire oldsters, physical and mental disabilities of such persons and failure of medical and social services to use contemporary methods of rehabilitation. The University of Michigan's fourth annual conference on aging was devoted to a discussion of rehabilitating the handicapped worker over forty. This book is the result of that meeting.

The conclusions of the conference were: the aged and/or handicapped can become productive workers and reestablish themselves economically and psychologically, if a "total" approach to the problem is used. What has been done and what can be done in this field make startling and hopeful reading. The total approach means co-operation among federal, state and private agencies and application of all medical, psychiatric and social services to the problem. Some case histories in this book

approximate the miraculous. The challenge is laid down in this book. Will we accept it? This study is a manifesto for the older person in American society, handicapped or not. It tells us that accent on youth need not spell deemphasis on the oldsters as persons.

JOHN J. KANE
University of Notre Dame

ROBERT OWEN OF NEW LANARK: 1771-1858.—By Margaret Cole. Oxford, New York, 1953, 231 pp. \$3.50.

"Precocious and prophetic" would well fit the amazing life of the Scot, Owen. Before the age of nine, he read novels, histories, biographies, sermons and theology at the rate of one book a day. At ten he began a business career which raised him rapidly to textile leadership, meantime bringing him a philanthropic fame for his welfare projects among his employees.

Mrs. Cole describes the forced labor of pauper children and Owen's reform efforts in his first factories, his expanding crusade and late venture in unionism. There is little open preaching of socialism.

She shows Owen as egotistical, cosmic-minded, burning with humanitarian zeal—but overidealistic, sometimes foolish and mean, often impractical. But his influence, as none may deny, swayed multitudes then and today: "in the long run . . . he was far more right than the bulk of his contemporaries or of posterity." (p. 224)

RAYMOND BERNARD, S.J.

1952 ANNUAL REVIEW OF UNITED NATIONS AFFAIRS.—Edited by Clyde Eagleton and Richard N. Swift. New York University Press, 1953, vii, 226 pp. \$4.50.

Under the joint direction of New York University and the United Nations, the Institute for Annual Review of United Nations Affairs enlists the help of U.N. officials and discussion leaders in considering the previous year's record. This book (the fourth) carries the review of the period from June, 1951 to June, 1952. Only the *Yearbook* of the U.N., the editors believe, presents a more compact and authoritative survey.

A panel discussion on current U.N. problems introduces reports on: the General Assembly, Information and Documentation, Handling of Disputes, Problems of the Near East, Economic Activities, Progress in Social Affairs, Trusteeship and Non-Self-Governing Territories, Work of the Secretariat, Specialized Agencies, Law and Flexibility, United States Policy in the United Nations, and Collective Security. These reports are followed by questions and illuminating discussion.

As a quick survey of major U.N. accomplishments during the period reviewed and as an avenue to increasing insight into the problems it faces, this report succeeds admirably.

JOHN E. BLEWETT, S.J.
St. Marys, Kansas

SOCIOLOGY: A Book of Readings.—By Samuel Koenig, Rex D. Hopper and Feliks Gross. Prentice-Hall, New York, 1953, xv, 607 pp. \$3.50.

This book of readings has several features which justify its use in certain situations. Outstanding seems to be the editors' implicit awareness that the introductory survey course in sociology has become somewhat standardized. Such courses typically begin with basic premises, proceed through physical and cultural bases of society to a consideration of social forms and processes. This is accomplished rather neatly in this reader, with social psychology and other important fields of sociology worked into context.

The basic premise of the reader is that sociology is a science. Much of the material included in the collection overreaches the bounds imposed by such a premise. For example, "What Religion is and How it Functions," (J. O. Hertzler, p. 209) raises the question of whether or not science can reveal what a thing *is*, in addition to its quite appropriate analysis of function.

Such "muscle-flexing" is common in this reader, but the instructor may choose this as a lesser evil than the overweening emphasis on science (as opposed to subject matter) currently found in other readers.

JACK H. CURTIS
Stanford University

TRENDS

Social Week Anniversary

The French *Semaines Sociales* celebrate the fiftieth anniversary this year of the first session in Lyons in 1904. Only forty meetings have been held because the social weeks were suspended during both World Wars. Since 1904 some twenty countries have established similar annual social weeks.

The 1954 anniversary meeting, held in Rennes July 20-25, was devoted to the crisis of political power, especially in its impact on the national economy, and to the need for a genuine esteem for the common good on the part of both private citizens and government functionaries under the title, *Crise du Pouvoir et Crise du Civisme*.

Military Manpower

Uncertain conditions in the Far East have necessitated modifications in the projected size of the armed forces during the coming years. As late as January plans called for an early decline to less than three million. Revisions now tentatively set the figure at about 3.1 million.

The revised figure will make heavy demands on the manpower pool during the coming years, but the drain will be considerably less than during the Korean action. The number of servicemen needed between 1954 and 1960 will fluctuate between 540,000 and 680,000, so that, with increasingly large groups becoming available for service, the manpower pool in 1960 should be about 1.1 million men (about twice the present number). One result of the growing pool is likely to be greater age at induction until by 1960 it will be over 21.

Size of military manpower pool is extremely sensitive to changes in the size of the military establishment and the annual number of inductees. Thus, maintaining armed forces at the level of 3.36 million during the next six years would leave a

pool of about 650,000 men in 1960; a level of 3.5 million would reduce the pool to about 160,000.

Anti-Segregation Novena

Acting on the proposal of their St. Louis unit, the 23 Catholic Interracial Councils throughout the United States, as well as thousands of their well-wishers, joined in a novena in honor of St. Martin de Porres, August 1 to 9, in thanksgiving for the recent decision of the U. S. Supreme Court outlawing segregation in public schools and asking that the ruling may be put into effect quickly and peacefully.

The Wetback Picture

Stepped-up patrolling by border guards has raised the number of Mexican *braceros* ("wetbacks") arrested for illegal entry to the United States.

Effective measures for stemming further invasion have been sponsored by Senator Arthur V. Watkins of Utah. One of his bills would make it unlawful to employ any alien known to have entered illegally, while the other would authorize federal seizure of any vessel or vehicle used to transport illegal wetbacks. Both bills are highly recommended by the present Department of Justice. They were also approved publicly by Father Matthew H. Kelly, speaking for the Bishops of the southwest and their Committee for the Spanish-Speaking, while strong opposition was expressed by the Texas Sheep and Wool Growers Association and the Texas and Southwestern Cattle Raisers Association.

"Congress and the administration," states Father Kelly, "have failed thus far to deal with the wetback problem. Legislation to curb the lawlessness was recommended by former President Truman who

pointed out that penalties should be provided for anyone who harbors or conceals wetbacks and that the immigration officers be permitted to inspect places of employment where the illegal aliens were likely to be found. All such legislation was successfully blocked by congressmen from Texas, Arizona and California. Abundant evidence of the iniquity and criminal status of hiring practices in the border states has been piled up in Washington for some time. Nevertheless the *status quo* of an open border is maintained for the benefit of Texas, Arizona and California growers who are not satisfied with reasonable opportunities to hire laborers, but greedily seize upon half-starved aliens who consider a quarter princely pay."

Some *braceros* recently detained had been employed in picking green beans at seventeen and twenty cents an hour, or in irrigating work at only seventeen cents an hour, while a large percentage received an average of twenty cents for cleaning cotton.

In the lower Rio Grande Valley, Gladwin Hill reported in the *New York Times* last month, citizens were "waging a war of nerves against the Federal Government's round-up of Mexican 'wetbacks.'" Immigration officers encountered much difficulty in buying meals and gasoline and even in getting a place to sleep. Newspapers have referred to border patrolmen as an "occupation army," have editorialized against the bolstering of regular border forces and even printed stories of unfounded "atrocities" that form the meat of a concerted "whispering campaign" in the area.

Aid to Emigrants

Students and graduates of six universities in the Netherlands (Nijmegen, Tilburg, Utrecht, Amsterdam, Wageningen and Delft) have initiated a special service to "the migrating Church."

After completing studies, members of the Academic Missionary Action for Laymen (ALMA), who have already become physicians, teachers and engineers, put themselves at the disposal of transient Catholics. ALMA members live in a community of future lay missionaries and undergo a period of training to find posts

of responsibility, prepare for their work and help support other members already in mission fields. Some are active now in Java, Borneo, Celebes, Pakistan, Dutch Guiana, Brazil, Australia and New Zealand.

Near Baltimore a group of American Protestants have been working for several years at a similar program, called *Koinonia*.

Southeast Asia Defense

Prospects for an effective Southeast Asia Treaty Organization that would win the support of all free Asians are dim after the refusal of Ceylon, India and Indonesia even to attend drafting meetings. Only three Asiatic countries, Thailand, Pakistan and the Philippines, have agreed to meet with Great Britain, France, Australia, New Zealand and the United States at Baguio, Philippines, on September 6.

Ceylon has undertaken to canvass Asiatic nations about the feasibility of an alternate all-Asian defense alliance based upon the Colombo powers: Burma, Ceylon, India, Indonesia and Pakistan.

Homebuilding Rate Rises

Recent trends in housing starts suggest that the predicted decline to less than one million in 1954 will not be fulfilled. Although total starts have declined steadily from the 1950 high of 1.396 million (largely because of a marked decrease in public housing starts), total starts during the second quarter of this year have risen each month, reaching a high of 120,000 in June. Total starts for the first six months about equal those in 1953.

Early reports show that housing starts have declined during 1954 in most urban areas with more than 100,000 population. Only Camden, N. J., Elizabeth, N. J., and St. Louis reversed this trend.

Flexible Farm Supports

The sliding scale of farm price supports finally agreed upon by Congress will give the Administration flexible powers with

which to manage the dual problems of surplus products and farm distress.

Prices of farm products began a sharp decline during 1952 as surpluses piled up. During 1953 the ratio became negative, that is, prices received by farmers fell below prices paid for goods and services. At present (August) prices received are well below the wartime and postwar peaks, while those paid are near an all-time high.

With authorization to support prices at levels ranging from 82½ to 90 per cent of parity, the Administration is in a position to prevent serious distress without, at the same time, being obliged by a program of rigid supports to encourage accumulation of wasteful surpluses.

Foreign Aid

The most significant changes in American foreign aid in the coming months will be the further swing from economic to military assistance and the abolition of the Foreign Operations Administration on June 30, 1955. After that date all foreign assistance will be administered by regular departments.

In the final bill specific funds are assigned to definite areas as follows: Europe, \$663.5 million; Near East and Africa, \$369.2 million; Far East, \$1,647 million; Latin America, \$52 million. An additional \$88.5 million has been assigned for technical assistance in the Near East, Far East, South Asia and Africa.

About eighty per cent of the funds, \$2,793 million, are earmarked for military assistance. The total assistance program finally agreed upon came to \$3,252 million.

More Large Families

That the increased American birth rate is not due entirely to more widespread marriage is becoming clearer as information accumulates. Not only has the number of births continued steadily to rise, despite declines in the annual number of marriages from the all-time high of 2,291,045 in 1946, but analysis of the birth order shows that the greatest increases between 1940 and 1951 have been in the number of third, second and fourth children born to mothers. The accompanying table shows the rates for the two years.

BIRTH RATE BY BIRTH ORDER, AND RATE OF CHANGE, 1940 AND 1951.

(Rate per 1,000 female population aged 15-44)

Birth order	Rate 1940	Rate 1951	Per cent change
1st	29.3	34.8	18.8
2nd	20.0	32.5	62.5
3rd	10.9	20.0	83.5
4th	6.4	10.2	59.5
5th	4.1	5.2	26.9
6th and 7th	4.8	5.0	4.7
8th and over	4.3	3.6	-16.3

The trend in birth rates by birth order has been rather steadily upward over the entire period, although the rates for first births have fluctuated widely, with sharp declines between 1942-45 and 1947-50, and second and third births declined moderately during the later war years. The decline in the rate for the highest birth orders may be due, in part, to the postponement of marriage in the early war years.

40-Hour Week in Germany?

Labor unrest in Germany, as indicated by reports of strikes by metal workers (250,000 in Bavaria, 900,000 in the Ruhr) and port workers (at Hamburg and Duisberg), threatens to come to a head, focusing on West Germany's policy of low wages.

Debate has been strong over the 40-hour week particularly among economists. It was primed recently by a favorable statement made by an association of employers with from 100-3,000 employees.

This survey showed that some effort was made to introduce the shorter week at the close of the war, but the plan has not proved popular among the association's members. Some seven per cent of them tried it, but nearly all have returned to the 48-hour week. A small number settled for 42 hours. None follows the 40-hour plan.

At the Cologne Ford plant, however, the 40-hour week came in as far back as 1928 and returned at the close of World War II, both times showing a steady rise in output and a drop in price of the product.

These results were noted also by the management survey as universal wherever

the plan took root. The survey said also that absenteeism virtually disappears under the short week schedule. It cited the growth in production in the United States after the introduction of the short week as proof that German industrialists could well profit by the plan.

Other management groups, however, are unfavorably disposed toward the plan, while unions and workers generally support it. The immediate outcome can only be continued debate. (For sidelights on the German worker, see Joseph Schuyler, "A Social Tour," p. 157, April, 1954.)

• **Odd Ends . . .**

In Bishop Herrera's prospering Instituto de Leon XIII are some seventy priests and forty laymen; the priests are scheduled to enter or resume teaching posts in Spain's seminaries on completion of their social studies . . . Private ownership of Federal forest preserves was recommended as "an expression of progressive private

enterprise which none should condemn," before the American Forest Congress by the vice-president of the National Lumber Manufacturers Association . . . Jesuit novices in Germany no longer make the traditional "pilgrimage" to a religious shrine—instead they devote the month of walking and begging to a stint of labor in the local coal mines . . . The average U. S. youth is now a high-school graduate, whereas a generation ago he had completed only eight grades. The level of literacy has also risen, with only 2.5 per cent of persons aged fourteen and over (mostly older) unable to read and write. So says a Census Bureau report . . . Reasons why the Soviet-zone officials goad their workers to higher production are coming to light after a study by a West German political economist: the able manpower is steadily moving out to West Germany . . . American businessmen own a fleet of private planes (21,500) almost seventeen times larger than the total of American domestic airlines . . .

LETTERS

Wants Reprints by Fr. Thomas

The articles by Father Thomas on the Family and kindred subjects are most interesting. Will they be reprinted? I should imagine that many people would like to read a small booklet made up of his articles. For his writing really gets down to the roots where most authors just becloud the issue.

ROBERT MORRIS

Reseda, Calif.

» Reader Morris will be happy to read the announcement on the next page.—ED.

• **More Discussion of "Gaps?"**

Last February under the heading "Soon to Come" was listed an article by John F. Cronin entitled "Gaps in Catholic Social Thought." Since then *America* has pub-

lished (August 7) an article by Stephen P. Ryan, "Compartmentalized Catholicism," which discusses a problem relative to the subject I presume Cronin was to treat.

In your latest issue I noticed a new Cronin title, "Church and Society," promised. Is this possibly the same article? I and many other readers doubtless—all social-minded people—would like to see more articles on this important and most timely topic.

JOSEPH THIESING

Cleveland, O.

• **Cheers**

. . . I have become an ardent SOCIAL ORDER fan.

RICHARD GRADY, C.P.

Union City, N. J.

In your issue of April, 1954, there is an article of special importance to us here at the present time. It is that by Wilhelm Röpke ["Diagnosis of Our Times"] . . . It would be very useful if we could republish it in *Twentieth Century*. . . .

F. K. MAHER

Kew, Victoria, Australia

We would be grateful for permission to reprint the article by David McCord Wright, "Economic Organization and Christian Faith," from your issue of June, 1954, in the *Bulletin Social des Industriels*.

J. M. LAUREYS, S.J.

Brussels, Belgium

The article in the June issue of SOCIAL ORDER should give the Family Allowance movement a much needed push in the circles where it can be pushed. I was very happy to see that the *FA Newsletter* could afford a revision to include a good section of the article.

ALCUIN GREENBURG, O.S.B.

Conception, Mo.

2 new reprints!

Sex and Society

by John L. Thomas, S.J.

Why Federal Family Allowances

by Francis J. Corley, S.J.

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Speakers Use Articles

The "ex tempore" speakers team here at St. Louis U. High School has found your magazine a great help in preparing speeches, especially for use in the local Catholic Interscholastic Speech League. This organization lumps topics under five headings: International, National, Industrial Relations, School and Family.

Useful topics for the coming year would be: place of the school in the social order, relationship of school and family, obligations of the family to educate, source and value of family authority, advantages and disadvantages of such modifications of the traditional family line of command as the family council, value of family-wide activities, especially for adolescents.

The traditional love of extempers for magazines with their entire table of contents on the cover page should also be mentioned.

CARL A. DEHNE

St. Louis, Mo.

Should Teachers Use?

I have often thought that SOCIAL ORDER should be required reading in Catholic college courses, and certainly those in Jesuit institutions. I have suggested this idea to others many times, yet somehow I still have to find the school which has followed the idea out.

Some teachers have told me that they always refer to SOCIAL ORDER articles in their course bibliographies, but I wonder if they could not use the magazine itself in actual class discussions.

Certainly several thousand subscribers and interested readers would be added to your lists, if college and university sociology and economics instructors were to know of the possibility and to cooperate. It is odd that material from the various manufacturers' groups and economic bodies will be readily accepted by some, yet a valuable paper like SOCIAL ORDER seems overlooked.

More power to you—and more readers!

HENRY COLE SULLIVAN

Brooklyn, N. Y.

» If teachers are interested, they may get special discount on bulk orders for classroom use.—ED.

Worth Reading

"Les Conseils d'Entreprise et leur Avenir," *Bulletin Social des Industriels*, 26 (July-August, 1954) 261-323.

The Belgian Catholic Employers Association is sponsoring a series of regional meetings devoted to the present situation of the enterprise councils instituted by law in 1948 [see William N. Clarke, S.J., "Industrial Democracy in Belgium," *SOCIAL ORDER*, 2 o.s. (February, 1949) 49-68]. The meetings give evidence of progress and point out some problems to be met in the future.

Samuel Cardinal Stritch, "Planning for Education Needs," *Catholic Mind*, 52 (August, 1954) 454-66.

In an address before the National Catholic Educational Association convention the Archbishop of Chicago outlines problems, chiefly of growth, which will confront American Catholic education in the next eight years.

John Courtney Murray, S.J., "The Problem of Pluralism in America," *Thought*, 29 (Summer, 1954) 165-208.

The First Amendment is an acknowledgment of *de facto* religious pluralism in the United States and was accepted in law as a reasonable means of assuring peace in the face of social necessity.

"America and a New Asia," *Annals*, 294 (July, 1954) 1-157.

Nineteen articles discuss various aspects of relations between the United States and critical areas of Asia: Japan, Korea, China, Indochina, India and the Middle East.

"Four Essays on Russia Today," *New Leader*, 31 (August 9, 1954). 12-23.

Articles on urban life, science, industry and art by Arthur E. Adams, Abraham Brumberg, Geoffrey Ashe and J. P. Hodin. Less useful than the *Revue de l'Action*

Populaire survey in July, 1952 (see "Worth Reading," September, 1952).

C. Giachetti, S.J., "La Superiorita Nordica nel Diritto Statunitense sull'Immigrazione," *Civiltà Cattolica*, 105, II and III (May 15 and July 17, 1954) 402-09 and 151-63.

Surveys the bias in favor of nationals of northwest Europe in American immigration legislation.

"Answers for Action: Schools in the South," *New South*, 6-7 (June-July, 1954) 1-32.

This booklet based on the Ashmore Report presents some constructive steps for civic-minded Southerners planning to implement the recent Supreme Court decision on school segregation. The court decisions are given in full with footnotes. A valuable map showing racial distribution in the South is also supplied.

John D. Kirby, "Moral Ideals and Institutions," *American Journal of Economics and Sociology*, 4 (July, 1954) 349-356.

Today sociologists are growing more interested in "values"—witness Karl Mannheim, Merton, MacIver and others. The author here tries to show a direct influence of "moral ideals" upon institutions. Excessive bias in favor of social or individualist morality produces a stress and emphasis of its opposite, until there is an approach to equilibrium—but the approach keeps a certain instability, out of which may come growth or decay.

"Sociology of Religion," *American Catholic Sociological Review*, 15, (June, 1954) 70-187.

The entire issue contains five articles on the sociology of religion. After an introductory outline of the field, five articles survey developments in the United States, France, Germany and Austria, Latin America and the Netherlands.

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